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The Righteousness of God a Redemptive Quality

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(*A Study in Biblical Theology*)

The doctrine of the Atonement is central in individual experience and history. How can God and man be one when God is holy, just, righteous and pure and man is unholy, unjust, unrighteous and even positively sinful? Some have held that God is holy and righteous of necessity and may be merciful if he will, others have held that God is essentially loving and merciful and may be just if he will, while others have attempted to reconcile in the cross a supposedly essential conflict in God between his righteousness and his mercy.

The enemies of the truth have often seriously affected the thinking of good men and the course of history. Especially is this true concerning what men have thought about the attributes of holiness and mercy in God. Although Gnosticism as a system was repudiated by the early Christians, the premise upon which it was based was adopted bodily. Gnosticism as set forth by Marcion held that the God of the Old Testament and the Father of our Lord Jesus Christ were not the same person because the same God could not be holy and righteous and also loving and merciful.

In attempting to meet Gnosticism Irenaeus adopts the Gnostic principle of an essential conflict between God's goodness and his justice. Irenaeus holds that God in salvation and

in judgment gives precedence to goodness over justice. Tertullian so completely subordinates goodness to justice that goodness has very little place. Some writers try to solve the problem by saying that God is good now but will be just after awhile. Origen tries to meet Gnosticism by ascribing goodness to the Father and justice to the Son. This reminds us of the like error of our day which holds that God the Father is the avenging member of the Godhead and that Christ is the merciful one. Augustine seems to ascribe retribution solely to justice and salvation solely to God's mercy and does not see that righteousness calls out for man's salvation even as mercy does.

Anselm thinks of God as a feudal lord whose honor has been hurt by man's disobedience and not as a loving heavenly Father who is as much concerned about man's pitiful condition as he is about his own honor or dignity. In fact Anselm has the audacity to say that whereas God has the right to require of us that we forgive those who trespass against us yet the same principle does not apply to God (*Cur Deus Homo,* Book I, Ch. 12). With Abelard the justice of God is the supreme attribute, for the merit of Christ comes in to supplement man's own merit and thus justice is satisfied. Thomas Aquinas interprets God in terms of arbitrary will. Duns Scotus carries this to its logical conclusion and says that God can be just if he wants to be just and merciful if he wants to be just and merciful. But to our thinking, if arbitrary will is the supreme attribute of God then righteousness has no essential reality, mercy is capricious and God is not God.

Luther views the love of God as the ultimate determining factor in providing redemption, but he places so much emphasis upon the wrath of God against sinners and Christ's vicarious atonement as the means of appeasing this wrath that justice is given an undue prominence and seems to be interpreted solely as retributive. Calvin thinks that the righteous judgment of God against sinners is appeased when God's wrath expresses itself by taking vengeance on Christ's body and soul to the exact amount that the debt demands and that Christ died *sufficienter pro omnibus* but *efficaciter pro electis.*

In his reaction against the reformers Socinus interprets God as arbitrary will and places both justice and mercy outside the being of God. To Socinus justice is not the necessity to punish sin either in the sinner or a substitute but is the name for God's fairness and equitableness. Whereas the reformers give the impression that God must be just but he may be merciful if he wants to be, Socinus held that compassion was as essential to God as retributive justice. Grotius attempts to modify reformation theology by saying that the justice of God is not that of a judge who is supremely interested in law but that of a ruler who must maintain his govvernment.

Later Calvinists such as Shedd and Hodge have gone to the extreme of saying that God must be just but the exercise of mercy is an arbitrary matter. To make the essential attribute of God retributive justice and to place mercy only in an arbitrary will which is strangely thought of as separate from his being does not describe for us the God who commends his love toward us in the death of his Son. We cannot go with Shedd and Hodge and those who have the same viewpoint.

Strong interprets holiness as self-affirming purity, makes holiness the fundamental attribute of God and gives love a subordinate position. Schleiermacher dismisses the problem by interpreting justice as retributive and giving no place to mercy in dogmatic theology, although he says it does have a place in preaching. Ritschl makes righteousness identical with grace.

In some recent theological writings we find the problem approached from a more scriptural viewpoint. McLeod Campbell holds that justice is not only retributive but justice also calls out for righteousness in man and will not be satisfied until man is righteous. Denney holds that God is not dealing with man from a forensic, judicial or legal viewpoint but from the viewpoint of a moral personality. God's justice includes his grace. Davidson in his Old Testament Theology has a section on Redemptive Righteousness. Stevens and Beyschlag in the New Testament field point to a redemptive right-

eousness. Mullins sets forth righteousness and love as co-ordinate and equal attributes in God. The attributes of God are not to be merged into one, neither are they to be thought of as in conflict.

Christian thinking down through the ages has held to the fact that righteousness in God demands righteousness in man and condemns sin in man but so few have grasped the scriptural teaching that "God's righteousness moves him to redeem the sinner from sin" (Conner, W. T., *Revelation and God,* p. 251).

This survey indicates the seriousness of the problem and the necessity for a restudy of the biblical teaching concerning the righteousness of God.

What Say the Scriptures?

In the names for God we see the relationship of God and man brought out in the first pages of the Scriptures. A study of these names shows us that God is supreme, transcendent, and almighty, therefore worthy of worship. But this supreme ruler is not unconcerned about his creation. Rather the names for God reveal that he has vital, living, saving relations with his people. He is the transcendent one, yet he is present with his people and especially in the name Jehovah do we see this presence revealed.

To express this basic idea of transcendence or separateness the Hebrews used the word 'holiness.' Holiness meant not only transcendence in the moral aspect of his being but in every aspect. The righteousness of God has been thought of as coming out of his holiness, setting the standard for man, and visiting all non-conformity to that perfection with penal loss and suffering. If it can be shown that holiness, which expresses this basic idea of transcendence, expresses also the correlative basic idea of God's presence with his people in saving relationships, then we can go on to show the righteousness of God in its saving significance.

The central redemptive idea of the Scriptures is the covenant and in the covenant with Abraham God promises that all mankind shall be blessed in him and in his seed. In the

working out of this covenant of redemption the holiness of God is manifested. Jehovah is glorious in holiness in his redemption of Israel (Ex. 15:11-13). To understand their duties and privileges under this covenant Moses must dedicate the people to be holy (Ex. 19:10). The observance of the fourth commandment is to remind the people throughout their generations that God is the one who sanctifies or *makes holy* (Ex. 31:13). The one word that expresses the covenant relationship between Jehovah and Israel is the word 'holy' and its derivatives, and the foundation of the Sinaitic covenant is the fact that God has redeemed Israel out of Egypt. God it is who makes his people holy and they are to consider themselves as holy to God (Lev. 20:7-8).

But what is the attitude of the Holy One toward those not in the covenant of redemption with Israel? Israel broke the covenant and therefore had no further right to consider herself in the covenant (Ps. 18:10, 37, 38). The real condition is presented to us in Hosea 11:1-9. The glorious truth of this passage is that God says, "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God and not man; the Holy One in the midst of thee and I will not come in wrath." Even Calvin in this connection sees some room in holiness for mercy. But the emphasis is not on *some mercy* but on *redemptive holiness.* In Isaiah's vision of God's holiness there is condemnation for sin and redemption from sin.

Even in God's dealings with the other nations the holiness of God is basic in his redemptive activity (Ezekiel 20; 36:22-23). By taking the children of Israel from among the nations, restoring them to their own land, cleansing them from their filthiness and idols, giving them a new heart, putting within them a new spirit, etc., God declares the holiness of his name before the nations. The redemption of his chosen people emphatically declares his holiness to the nations, and the nations must know him as the Holy One in order that he might redeem them.

Isaiah continually tells us that the Holy One is the redeemer of Israel (Isa. 12:2, 6; 22:19; 31:1; 41:13-14). This

complete redemption is to take place through the Servant, the Chosen One of the Holy One of Israel, and in his redemption all nations participate (Isa. 49:5-7). Even Israel's return from captivity is brought to pass by the holiness of God (Isa. 52:10). The true return and final exaltation of Israel as a nation is entirely dependent upon the revelation of God's holiness in his Righteous Servant.

The two correlative ideas of holiness, that of transcendence and that of redeeming presence, are clearly brought out in Isa. 57:15. "For thus said the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite."

Holiness as the basis of redemptive righteousness does not mean that God ignores sin. It means that God has taken the initiative, has entered into a covenant of redemption with all the nations. He makes men his own by redeeming them. These redeemed people are called a holy people; they are to be in character like unto the Holy One redeeming them. This is possible because the Holy One comes and dwells with them.

In the Psalms we see holiness as the basis of redemption. On account of God's holiness Israel is saved out of Egypt (Ps. 105:42). In the depth of his sorrow and contrition David realizes that there is no forgiveness for sin except in God's presence and under the active influence of his Holy Spirit. God's covenant with David according to which the Messiah came is founded upon God's holiness. "One thing have I sworn by my holiness: I will not lie unto David: his seed shall endure forever and his throne as the sun before me" (Ps. 89:35-36). According to this covenant founded upon holiness, God offers mercy to all (Isa. 55).

Thus we see that in the holiness of God we have the basis for a solution of the problem that has been central in theology down through the ages. The righteousness of God, his moral rectitude, will be seen as redemptive and not opposed to grace, for the standard of righteousness is the nature of God, which

nature is summed up in the name Holy One, and holiness is the basis of his redemptive covenants.

The transcendent God is devoted to the redemption of his creation. To work out his purpose of redemption he acts righteously, that is, he acts in conformity with his nature which is holy. The righteousness of God demands righteousness in man, and condemns sin in man, but this is not the full truth.

After Noah had found 'favor' in the eyes of Jehovah, then Noah was called righteous and God established a covenant with him. After Abram believed in Jehovah and he reckoned it unto him for righteousness, then Jehovah made a covenant with Abram. Thus early in the record of God's dealings with his people we see a righteousness present in the covenants, a righteousness not merited on the part of man.

Not only is the righteousness of God present in the making of the covenants but also in the carrying out of these covenants. Deliverance from bondage and from enemies is ascribed to the righteousness of God (1 Sam. 12:17; Judges 5:11; Ps. 22:4). To the Psalmist there is no conflict between righteousness and mercy (Ps. 116:5; 145:17-18). In fact David tells us that it is the righteousness of God which is especially manifested in the forgiveness of sin (Ps. 51:14).

When the Psalmist pleads his own righteousness as the reason for God's help, he is not claiming sinlessness or merit, but he is claiming that he is in a covenant relationship with God, a covenant based upon God's holiness, a covenant in which God deals righteously with men in delivering them and forgiving them. Righteousness in man is not sinlessness or merit. It is not a legal status but a personal relationship in which the right attitude toward God and his covenants constitutes righteousness.

Even though Israel breaks the covenant still the righteousness of God is redemptive (Hosea 2:19-20; 10:12). The chief characteristic of Zion's king is that he is just or righteous and having salvation (Zech. 9:9). Zion shall be redeemed with justice and her converts with righteousness (Isa. 1:27). One whose girdle is righteousness will redeem

the material creation, animal creation and man (Isa. 11). The dwelling of justice in the wilderness and righteousness in the fruitful field is the work of Jehovah (Isa. 33:5).

Israel's condition is deplorable. She has no offering that is acceptable (Micah 6:6-16), yet there is redemption, for God is *both judge* and *advocate* and in this redemption the righteousness of God is manifested (Micah 7:7-9). Jeremiah foretells the coming of "Jehovah our Righteousness" in his redemptive work (Jer. 23:5-6). This Righteous Branch is the fulfillment of God's promise to David and in the Righteous Branch God's new covenant of forgiveness and redemption (Jer. 31:33-34) is made sure and certain forever.

A condition of glory and righteousness is to come upon Zion (Isa. 60:10; 62:5), a condition made possible because God makes all nations to become partakers of his righteousness (Isa. 51:5). This bestowal of universal righteousness is to take place through the Servant (Isa. 42:1-6). In Isa. 45:21-22 we see that Jehovah is a just or righteous God who continuously is engaged in saving.

If righteousness is redemptive we would expect to find it in the supreme suffering Servant passage (Isa. 53) and so we do. "He shall see of the travail of his soul, and shall be satisfied; by his knowledge (or by the knowledge of himself) shall my righteous servant make many righteous." Through the suffering of this Righteous Servant and through the proclamation of his message eternal righteousness is ushered in (Isa. 61:1-3, 10-11).

In captivity Daniel pleads, "O Lord, according to all thy righteousness, let thine anger and thy wrath, I pray thee, be turned away from thy city Jerusalem." Daniel realizes that before there can be a complete restoration righteousness must be the possession of his people. In answer to his prayer the message comes from God definitely foretelling the time of Messiah's coming and the bringing in of everlasting righteousness through the work this Anointed One accomplishes during the last prophetic week and through the covenant that he makes with many. Prophecy closes with the promise, "But unto you that fear my name shall the sun of righteous-

ness arise with healing in its wings." Thus prophecy closes with hope and this hope is the healing power of righteousness.

If righteousness is redemptive we should expect to see the same truth manifested in the administration of justice and judgment. In judgment God exercises mercy and lovingkindness. "He has set up his throne for judgment; the world he will judge with righteousness; to the people he will give sentence with justice." The result is not harsh exacting punishment but the very opposite. "So that for the crushed he is a sure retreat, proved as a helper in trouble; so that those who know thy name trust in thee, for those that seek thee, O Jehovah, thou forsakest not" (Ps. 9:7-10).

Many times God is set forth as judge and advocate. He not only judges but searches out the truth and brings redemption to the needy (1 Sam. 24:15; Ps. 43:1; 119:153-154; Micah 7:9).

Since God is just, man must be just. Time and again the people are commanded to act toward each other as God had acted toward Israel in reedeming her out of Egypt. But Israel seems to be incapable of the justice that God expects of her, so God himself will accomplish his purpose of redemption when he acts as judge between the nations (Isa. 2:4). This is accomplished through the shoot out of the dry stump of Jesse, for in him God himself dwells with his people (Isa. 11:3-4a; 33:21-24; Micah 7:9).

Jeremiah gives us the same picture in terms of the Righteous Branch and the new covenant, and Ezekiel in terms of God's servant David.

When we turn to the latter part of Isaiah we see the universal redemptive significance of justice set out clearly. The supreme work of the Servant is to establish universal justice (Isa. 42:1-4). This does not mean justice according to an abstract rule of so much penalty for so much ill desert, but it means that the bruised reed shall not be broken and the dimly burning wick shall not be quenched. God's justice becomes a light to the Gentiles; righteousness and salvation for all peoples (Isa. 51:4-5). This light which is God's presence in

the midst of glorified Zion attracts all peoples of the earth. Justice, righteousness and salvation are the results (Isa. 60).

The central purpose of all of God's covenants is that God may dwell with man and that man may be righteous. This comes to pass through the Servant of Jehovah who is treated unjustly by his people but through God's justice he becomes the light of the world, God's glorious presence with his people.

In the Synoptic Gospels we see that the preparation for the full revelation of God's redemptive righteousness, the preparation of the Redeemer and the world, is the work of the Holy Spirit. This is in keeping with what we have already seen as to God's covenants being founded on his holiness.

When Jesus said to John at the Jordan, "Suffer it now: for thus it becometh us to fulfill all righteousness" (Matt. 3:15), he was speaking of redemptive righteousness. He was not fulfilling Pharisaic righteousness, the strict and literal observance of rites and ceremonies from fear of punishment or hope of reward. Nor was it a righteousness of repentance and reformation. Jesus had no need of repentance but in his baptism he symbolically took upon himself all that their repentance signified and set himself forth as the Righteous Servant who would make many righteous by bearing their iniquities (Isa. 53:11). The highest type of righteousness is not justification by one's own works, neither is it dependence on God's forgiveness, but the highest type of righteousness belongs to him who undertakes by his own loving sacrifice in behalf of sinners to bring God's forgiveness to them. In thus taking upon himself the burdens of a lost world Jesus showed himself to be the true Son of the Father, and the approval of the Father came in terms that definitely pointed to Jesus as the fulfillment of Isa. 42:1, "Behold, my servant, whom I uphold; my chosen in whom my soul delighteth; I have put my spirit upon him; he will bring forth *justice* to the Gentiles."

In the Sermon on the Mount we have very clear presentation of redemptive righteousness. The theme is Christ's standard of righteousness in contrast with that of the scribes and

Pharisees. Christ's standard is the perfection of the Father and is the same thought that was central in Jehovah's dealings with Israel (Matt. 5:48; Lev. 19:2). Jesus gives us no abstract discussion of the Father's perfection, neither does he interpret perfection in terms of merit as if balances and scales and mathematical computations could suffice. According to Jesus, perfection or righteousness (Matt. 6:33) is a disposition of heart, an attitude of life which is manifested in daily living. Repentance precedes and makes possible this new outlook of life in man. Instead of having anger, contempt, scorn or murder in one's heart toward a fellow man, there must be reconciliation in one's heart. The right disposition in man which is conformable to the very nature of God respects the personality of every man and seeks universal reconciliation. Righteousness does not mean outward conformity but inner value. Compared with this inner value the most urgent desires of the flesh are as nothing. This perfection is not cold, strict justice, but it is a righteousness which counts the other personality of so much value that in order to gain that other personality one must turn the other cheek, give the cloak also, and go the second mile. This perfection Jesus is speaking about excludes all hate, ill will, and cold calculation, and includes love for our enemies, prayer and self sacrifice for those that persecute us. This righteousness is redemptive.

Those who share this righteousness with the Father care nothing for the praise of men, seek God's will only, have forgiveness in their hearts, and even in the midst of sorrow, when others would mourn and fast, they have a joy that cannot be taken away. With them God's kingdom and righteousness come first. The practical application of this attitude of life means to keep on doing to others as we would that men should do toward us. That is, in our participation in this kingdom of righteousness, if we feel the need of love, compassion, helpfulness, patience and forgiveness, then let us keep on acting toward all men in the light of our own need. To build a life on the reign of redemptive righteousness means stability and security in the testing times and not to do so means catastrophe and eternal shame.

Any doctrine of reward that is based upon *merit,* as if we could earn anything from God, is foreign to the teaching of Jesus. We are still unprofitable servants. Good deeds do not build up a legal basis for claim on God but God sees such actions, and recompenses them not on a legal, abstract basis, but in accordance with the fellowship that the heavenly Father has with his children. Even the righteous, those who inherit the Kingdom, know of no merit or reward they can claim. How sacrilegious our talk is about earning something from God!

Thus salvation is not a legal transaction, but the Perfect One who is absolutely ethically good, whose kingdom and righteousness are to be the supreme concern of men, saves men and they share his glory because it is his nature to save and to share. His righteousness is a personal redemptive righteousness and not a legal abstraction. According to Jesus true righteousness is conformity to the nature of God and God is always seeking the lost. This is the redemptive righteousness.

The testimony of the early church is in reality the testimony of Jesus concerning himself. In the apostolic message we see set forth the divine necessity of his death and his fulfillment of prophecy. In this testimony we see righteousness and redemption as the central ideas, for whatever the term applied to Jesus, whether Holy One, Holy Servant, Holy and Righteous One, Prince and Saviour, Righteous One or Judge, the term brings out the idea that he is the manifestation of the righteousness of God and the message preached in his name is definitely a message of redemption.

James shows us that the proof of faith is a life of purity and helpfulness, a life in which compassion is central. The wrath of man does not work the righteousness of God but a life of purity and compassion does. Peter shows us that Christ suffered for us, "the righteous for the unrighteous." We are to suffer in the same way, thus seeking to gain others, participating in the sufferings of Christ and showing forth the excellences of him that called us. Faith has its being in the sphere of the righteousness of God (II Peter 1:1). To the early church the righteousness of God was a redemptive quality.

Paul is concerned about the righteousness of the gospel versus the righteousness of legalism. His testimony can be summed up in the thought that Christ is the complete revelation of the righteousness of God (Rom. 3:21; I Cor. 1:30-31). To Paul the law was temporary, the promises preceded the law and were superior to it. Although the law revealed the righteousness of God and so was accompanied by the revelation of the glory of God, yet the law failed to glorify God, and the glory that accompanied the giving of the law soon passed away from the face of Moses and the consciousness of the people. But now apart from the law a righteousness has been revealed which brings justification instead of condemnation, life instead of death, which is a redemptive righteousness instead of a righteousness of wrath. Instead of God passing over sins in order that he might show his righteous wrath against sin with one stroke of wrath upon Christ, God passed over sins which deserved death because retributive righteousness does not express the full righteousness of God (Rom. 3:24-26). Only when God has fully revealed his righteousness can sinners be adequately dealt with and this full revelation promised by the prophets was manifested in the gospel as a redemptive righteousness. Whereas the glory of God which attended the giving of the law soon passed away, the glory of God, his perfect nature, his holiness, which is revealed in the gospel, is enduring, for Christ is the hope of glory and he dwells in the saints. So God is glorified, his holy nature is recognized and set forth in the church and in Christ Jesus for ever and ever. This righteousness redeems not only the soul, but the life, the body, and the material creation, and all things are summed up in Christ. Participation in this redemptive righteousness comes only to those who have faith in God. Those who try to establish their own righteousness are storing up the righteous wrath of God against themselves. Thus we see God's nature as the standard of righteousness, God's wrath against sin as a partial expression of his righteous nature, and the Christ of the gospel as the complete and final revelation of his righteousness.

The revelation of God's holy nature is the revelation of his glory, so when the author of Hebrews speaks of Christ as the "effulgence of his glory" we have another description of the Righteous One. Christ is the shining forth of the Holy God into the world, the express image of the exact nature of God. The death of Christ is that which most fully reveals the glory of God and brings men into the participation of that glory (Heb. 2:9-11). As the perfect high priest Christ's glory is superior to that of the Aaronic priesthood, and as the perfect sacrifice Christ reveals the glory of God as redemptive.

In the writings of John we see the teaching that the divine nature is *fully* revealed in the Son. His is the glory of the "only begotten from the Father full of grace and truth." As the Son he has life and judgment in his hands and his judgment is righteous (John 5:19-30). To the Jews of Jesus' day righteous judgment meant leaving a man in his helpless condition because it was the Sabbath day. To Jesus righteous judgment meant the giving of life and health (John 7:18-24). In the case of the man born blind, Jesus tells us that righteous judgment means life to those who feel their need of God but condemnation to those who are self-righteous (John 9:39). The Jews were expecting the judgment of the Messiah to be only a judgment of condemnation. Jesus denies this and says that his judgment is primarily a redemptive judgment (John 3:17; 12:47 compare with 9:39). The righteous judgment of Jesus culminates in the cross where the power of sin is definitely broken and all men are drawn unto himself (John 12:20-36). Through his death on the cross the true glory of God, his moral perfection, is revealed in the redemption of the lost (John 13:31). The cost of this redemption cannot be counted. Through Christ men become the children of God, they share his nature (John 17). Now we may know God as Righteous Father because Christ has revealed him to us.

John sums up the divine nature in the word 'light.' Light symbolizes the ethical perfection of God, also his presence with man, God giving himself to man. This means that we have the privilege of fellowship with him and with one an-

other and there is forgiveness of sin. To walk in the light as he is in the light means that we live a life of love. According to John a life of righteousness is a life of love. The supreme manifestation of this righteous love, this ethical perfection of the Father, took place in the sending of his Son to be the propitiation for our sins (1 John 4:10). John takes the same position that we have seen in Paul's writings that the righteousness of God was not fully revealed until God sent his Son to be the propitiation for our sins (Rom. 3:25). According to John the righteousness of God is a redemptive quality in God and in his children.

The Scriptures close with the final triumph of redemptive righteousness. In the book of Revelation we see the retributive aspect of righteousness but the emphasis is upon the holy city, the new Jerusalem, which God's glory lightens and where the Lamb is the lamp. In his nature as light, as moral perfection, God dwells with the redeemed in the everlasting kingdom of righteousness.

Thus we see that the righteousness of God is not opposed to his grace and mercy. Our understanding of what took place on the cross must not be based upon a supposed conflict in the nature of God. The promises of God preceded the giving of the law and are superior to the law and since our redemption is through the Promised One therefore the terms of a law court are entirely inadequate to fully explain the atonement. The atonement must be explained in terms of a personal relationship. "God was in Christ reconciling the world unto himself." Many a broken-hearted father has taken the guilt of the prodigal's sin into his own heart and has forgiven, *actually forgiven,* his penitent child. Shall we deny God that privilege by forcing some man's idea of righteousness and justice upon God instead of letting God interpret his own Word?

Experimental Religion.

By Frank J. Mallett, Baltimore, Md.

I

The Christian Religion today is beset by many enemies. All sorts of man-made substitutes for Christianity are being tried—and found wanting.

People have tried to cure their moral and spiritual ailments by science, education, and various brands of political reform. All have failed—and still continue to fail. What men need universally is the plain unadulterated, old-fashioned gospel. "Believe on the Lord Jesus Christ and thou shalt be saved."

Yes! The school of experience is the best school. Personalizing religion is the need of the hour, and the godly testimony of ancient and modern saints is indeed a veritable dynamo of religious joy and assurance. As one has well said, "Never to have experienced the joy of *personal fellowship* with God is surely to have missed the richest privilege and the highest beatitude of religion."

Too many churches today fail to emphasize this tremendous truth, that was once the mark of all the valid minds in the realm of sainthood. Here is something the churches must again teach, that it is possible to produce *in this age the saint;* in the busy marts of life, in the counting house, in the home, in the streets of our own towns, and great cities. Well may a "modern saint" ask, "What have we gained by recounting the "experience" of past ages if nobody *now* is to have similar experiences?"

II

Men can and do find God—*first hand*: the recent bicentenary of John Wesley's conversion drew world-wide attention to the remarkable "Experience" he had at the Moravian meeting in Aldersgate Street, London. Millions again heard the words of Wesley, "I felt I did trust in Christ alone for salvation; and *an assurance was given me,* that he had taken

away my sins, even mine, saved me from the law of sin and death."

Analyzing much "religious experience," we must agree with one who says "God outside of us is a *theory:* God inside of us becomes a FACT."

An up-to-date religious experience, that thrills us with its note of moral modesty and humblemindness is that of Robert Norwood, late rector of St. Bartholomew's Church in New York City, who left us this "Experience."

"My early acceptance of Jesus began that moment when I discovered something in myself that natively responded to him; and as the years have gone by, I have a conscious oneness with him as I walk through this world. This may sound a bit like cant. I hope it won't because I am writing out of my heart."

Cardinal Newman has left us a bit of his experience when accepting Christ as his Saviour. He says: "In the matter of conversion, my own feelings were not violent, but returning to a renewing of feelings under the power of the Holy Spirit, which I had already felt, and in a measure acted on, when young."

With many more such clear-cut "testimonies" from both Catholic and Protestant sources, these surely point to two "sorts" of Christians just mentioned, to emphasize the necessity of a "change of heart," that, even after baptism or open profession of religion, is essential to the full salvation offered to all by Christ.

Robert Norwood said he hoped the narration of his experience did not sound like cant. We can well understand his reaction, for there is a modesty of the *soul* as well as of the body. Nevertheless, the Christians of the early church never shrank from a brave testimony when called for. Paul says, in thrilling accents, "I know him whom I have believed."

III

Religion is primarily a meeting of the soul with God—and how diversified are the ways of different people—in their finding God.

Take a psychologist's experience of what he styles in his book "The Return to Religion." Dr. Link says he had not attended church more than twenty times in twenty years, but when in the course of his daily dealings with hundreds of psychological problems he felt bewildered, he instinctively turned to "personal religion" and found not only rest for his soul, but hope, and salvation for hundreds more.

"My return to religion was not due to the depression. . . . It was not due to old age and approaching senility which often play strange tricks with the mind, nor to ill health and physical suffering. As I write I have just turned forty-five and might therefore be considered in the prime of life . . . My return to religion was not due to disappointment with the affairs of life; on the whole I have been singularly fortunate in worldly matters. . .

"Indeed, there has been nothing sensational or dramatic in my conversion, if I may call it such . . The change was a gradual one . . . It was due entirely to the routine experiences encountered in the practice of my profession." *

Here is a phychologist frankly confessing that his cases of mental and spiritual disease and consciousness of incompleteness could be met only by the Christian religion. As Doctor Link is a somewhat peculiar specimen of conversion, perhaps we may take a moment to describe just what he finds "necessary to salvation." He seems to hold that he is not a prodigal son or an emotional convert, but claims that his return to religion is normal and rational. He believes in God as a supreme Being, accepts the church as the chief vehicle for the conveyance of truths greater than science, and has an appreciation of "values higher than reason."

From these examples of spiritual experiences, we may easily see that the plain old-fashioned gospel is still "the power of God unto salvation," and whether we rely on sacramental grace, or experimental grace, the fact remains that the church should emphasize more earnestly than ever the simple truths of the "old, old story."

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The late lamented "Dick" Sheppard, popular priest of the Church of England, said sometime before his death, "There is not nearly enough religion of the heart these days;" other prominent world-leaders say the same thing. E. Stanley Jones says, "The living Christ brings conversion, God comes in from the margin to the center: He becomes focal and He becomes dynamic. Things that were impossible now become the normal. God becomes the Light by which we see: the joy of our joy, the peace of our peace, the love of our love, the very life by which we live." Today the churches can do a splendid work for God by witnessing to the marvelous experience of Christians who have felt within the glorious transformation of a death unto sin—and a life unto righteousness.

Sir Wilfred T. Grenfell says in a recent article in the organ of the Brotherhood of St. Andrew:

"Fifty years ago I was listening to one of England's greatest athletes, a man of social rank, wealth, and learning, when suddenly he challenged anyone in his audience who was willing to follow Christ just to stand up and so avow it. Right in front of me sat rows of boys from a training ship, all dressed exactly alike. One stood up, amongst all his comrades. Everyone realized the courage that this step called for. I know I did, and as a consequence I rose to my feet.

"No, I never have regretted it. The road has not been an easy one, either mentally or physically; but I realize I owe that boy a debt I never can repay—'He that willeth to do my will,' said Christ, 'shall know if my teaching is true.' The attempt has for me made life worth living."

IV. Cadman's Experience

It is a well-known fact that Dr. Cadman, the pioneer radio preacher, was heard over the radio and in his pulpit by more people than any other minister. The man who had once been a "pony boy" in a Shropshire coal mine had a marvelous personality, a rare vitality that in public speech braced people mentally and spiritually, whether they wanted it or not. He was a product of English Wesleyan Methodism; and though he became a Congregational pastor, he never failed to pay his

tribute to the Church that cradled him and into whose ministry, after much study, he first entered.

Cadman's father and grandfather were "local preachers"—i. e., "lay preachers"—in the Wesleyan Church in Shropshire, England. In Cadman's youth such periodicals as the *Christian World* and *Christian Age* were thumbed weekly; and the boy who left school at the age of twelve devoured such books as *The Lives of the Early Methodist Ministers, Wesley, Bunting, Whitefield, Asbury.* Reading about the heroes of the Bible, the boy would thrill with dreams of some "good time coming."

How young Cadman made his spiritual decision for Christ is well put in his own modest words. He says: "The circumstances that brought about my conversion were, humanly speaking, due to a series of revival services that were held by a minister named J. Montgomery Pascoe, who held a mission at Dawley."

Cadman says he felt some reluctance to attend those services, but ultimately he went. Here are his own words as revealed to his friends later. At the close of a service young Cadman heard the kind invitation for any present to "decide for Christ and the Church." Cadman says:

> "I walked down the aisle in the presence of hundreds. . and humbly knelt in confession and gave myself to Him. A holy man had offered a prayer for men; . . . . my heart melted in a deep and passionate resolve, uncolored by hectic emotion; . . . I felt I trusted my Saviour for this world and the next."

There and then, Cadman adds, he felt he was an adopted child of the All-Father God. With that clear, definite, all-powerful conversion as a rock, Cadman built a mighty character for God and humanity.

The Symmetry of the Gospel.

"It is finished." *Luke 19:30*

By John T. Stallings, Nicholasville, Ky.

The Greeks held symmetry to be the principle of beauty. A thing that was well-proportioned, or well-rounded, they considered beautiful. If, however, a thing happened to be ill-proportioned they regarded it as ugly. Judged by this criterion the Gospel of Jesus Christ is beautiful, for it is full-orbed and symmetrical. As our Lord drew near the end of his suffering on the cross he cried out, *"Tetelestai!"* Let us examine the expression. When the shepherd found a beautiful and faultless lamb in his flock, he would look with delight upon the comely creature and exclaim, *"Tetelestai!"* That is to say, "Perfect!" When the priest found, among those brought to the temple for sacrifice, a lamb without spot or blemish and shapely besides he would cry, *"Tetelestai!"* With that word he described the offering as faultless, entire, and beautiful. When Christ surveyed his life and ministry, his protest against all manner of evil and the sacrifice which was to crown the protest, he cried, *"Tetelestai!"* In so doing he pronounced his work faultless and complete.

Jesus lived, suffered, and died as the perfect Incarnation of love, truth, and goodness. As the Embodiment of an entire goodness he was perfectly sensitive to all of the sins we commit against God and to all of the monstrous wrongs with which we afflict our fellows. He felt the full force of the hatred, greed, and injustice which oppress human life. Because he bared his bosom to all manner of wrongs and sins, and felt all of the painful recoil of our inhumanity and godlessness, the Saviour stands forever as the judge of all that is wrong in human life, as the Defender of every right, and Inspirer of every virtue. He combines in himself all of the offices which minister to our spiritual, moral, and social needs.

Priest and Prophet are United in Christ

Jesus Christ is our great High Priest. It was the duty of the priest to offer sacrifices for his own sins, the sins of his

people, and the sins of the world. Sacrifices of bulls and of goats were brought to the altar and the priest, by erring and sinful human beings who felt themselves woefully in need of redemption and forgiveness. Christ was sinless; yet he made himself the Lamb of God which taketh away the sins of the world. In making of his own perfect personality a Sacrifice, he made an all-sufficient offering for our stupid and sinning ways. As our High Priest and Sacrifice he has removed all of the barriers which we have put between ourselves and God by our selfishness and disobedience. Through him we receive pardon for our sins, and pass out of our sorrow and shame into peace and joy.

The other great office in Hebraic religion, along with the priesthood, was that of the prophet. It was the prophet who made the religion of Israel unique. In many lands there were priests comparable to those who served at Jewish altars, but in no land were there prophets like the prophets of Israel. These spokesmen for God sought to put a stern morality into the life of faith. They preached justice, repentance from social wrongs, righteous relationships and ethical dealings.

The literature of the world offers no parallel for the burning invective and flaming denunciation against those who have enriched themselves at the expense of the unfortunate and burdened which are to be found in Amos, Micah, and Isaiah. Amos denounced the exploitation of the needy and demanded economic privilege for the dispossessed. Micah went so far as to compare the oppressing rich to cannibals, plucking skin and bones from the flesh of the poor. Of the "heads of Jacob and the rulers of the house of Israel," he demanded: "Ought you not to know justice, you haters of good and lovers of evil? But you pluck their skin from off them and their flesh from off their bones. You devour the flesh of my people and flay their skin off from them; You lay their bones bare and chop them up like flesh in a pot, like meat in the midst of a cauldron." In tense and eloquent speech Isaiah pleaded for the rule of a just God in social and economic life.

The prophets denounced the eviction of the small farmers from their ancestral homes. They grieved because the Year of Jubilee, which would have restored their houses and lands to the dispossessed, ceased to be regarded. They preached economic democracy. Of those who removed the landmarks of the ancestral farms, drove off the orphan's ass, and seized the widow's cow for debt, the prophet demanded: "Cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Repentance from social wrongs and the acceptance of the prophetic principles of justice and mercy were made conditions of forgiveness of sins and transformation of character.

Jesus was a prophet. His life was nourished by the prophetical writings of the Old Testament. He grew up and lived all of his life under the spell of the moral law. Again and again he plainly declared himself to be a prophet. When he was rejected by the people of Nazareth he said. "A *prophet* is not without honor save among his own people." When he marked the hardness of the Jerusalem leaders he said, "A *prophet* cannot perish outside of Jerusalem." In ranging himself with the poor and needy, in denouncing the greed of the scribes and Pharisees, and in combining religious passion with the dream of fairer conditions of life, Christ revealed himself a prophet. In teaching that the economic organization of society should not result in heartless wealth at one extreme and bitter poverty at the other, but that it should reflect the universal beneficence of the heavenly Father, Jesus showed himself a prophet.

Many assume that in making himself our great High Priest Jesus annulled his prophetic teaching and passion. Nevertheless, he did not mean that his sacrifice should defeat the ends of justice and goodness. The scribe discerned Christ's mind when he replied to our Lord's statement of the law of love: "Of a truth, Master, thou hast well said that he is one, and there is none other but he, and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifice." To those who

presume upon his grace to make it a pretext for wrong doing, Christ would address the stern rebuke: "Behold, to obey is better than sacrifice." As Isaiah declared, it is futile for people whose hearts are filled with greed and injustice to plead the efficacy of sacrifice. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of goats." When we use Christ's great sacrifice as a means of evading the demands of justice and righteousness as set forth in Christ's social teachings, we degrade it to the level of the offerings of the corrupt times of the Old Testament. Many who profess to hate mere ritual in religion make of Christ's priestly work an end in itself, when it is meant to be a means to the renewal of the heart and a compulsion to ethical living.

Like the Judaism of Amos' age, Christianity today is in many quarters a non-social and unethical religion. Seldom do you find a Christian with anything like a full sensitiveness to the ethical teachings of Christ and the social implications of the gospel. We have many blind leaders of the blind, intent only on making a showing for themselves, their organizations, or papers. Propaganda which appeals to the prejudices of people readily serves their purposes. Sadder still, the preacher is often a priest rather than a prophet. He divorces religion from social consciousness, and deadens the social conscience through twisted interpretations of the Scriptures. What can earnest and sincere people do in such a time? We can only follow the example of the prophets of Israel and of Jesus. We must stand squarely for social justice and labor faithfully for the creation of a fairer social order. Out of the separation of religion from social concern can come only the decay of the social fabric and the corruption of religion itself.

The entire New Testament teaches that a faith that fails to make one sensitive to social evils and moral values can have in it no saving power. Like the priestly cultus of the Old Testament it fails "as pertaining to the conscience." Christ's redeeming work is meant to regenerate a man and to

move him to ethical living. "How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" James asks, "But wilt thou know, O vain man, that faith (assent to doctrine) apart from works (practical social service) is barren?" Again, he says, "Even so faith, if it hath not works, is dead, being alone."

Too long we have proceeded upon the assumption that one may accept Jesus Christ as a Saviour without embracing him as a Lord. We assume one may avail himself of Christ's priestly work without surrendering to his prophetic principles. Thus there has come about the divorcement of morality and religion which we find today. Only a proper recognition of the social teachings of Christ as integral to the gospel itself can give us a true and saving religion. A genuine Christian will do more than profess faith in Christ; he will do more than simply call him "Lord, Lord;" he will show by his life that the grace of God has won his heart to the principles and ideals of Jesus. A true Christian accepts Christ as Prophet as well as Priest.

Jesus Rightly Relates the Individual and Social Elements in Religion

Jesus called individuals to repentance, faith, and discipleship. He emphasized the value of the individual soul and life. He knew the necessity for building a better type of manhood and womanhood through a change of heart, the transformation of the personality, and consecration to the Kingdom of God. He said that a bad tree could not produce good fruit, but that a healthy tree would bear good fruit. He wanted the individual made so good that his obedience to God would be spontaneous and his works the fruitage of a devoted heart. He sought the salvation, enlistment, and sanctification of the individual.

At the same time, the Gospel of Jesus Christ is inevitably social. The Christian ideal is infinitely removed from the pagan ethic of isolation. Jesus would have his disciples live in companionship with their fellows without enmity, cen-

soriousness, greed, or lust of power. He considers no man saved until he is freed from selfishness, smallness, and the spirit of injustice, and brought into a spirit of love for God and good-will for men. He would remove from the individual those vices which are the chief source of social evil and wrong. He would put in a man those spiritual qualities and social sensibilities which would make him a positive power for righteousness and goodness in this present world.

The regenerate personality is typically social, if we are to judge it by those qualities which Christ attributed to it in the Sermon on the Mount. In the ideal of Kingdom citizenship no place is allowed for greed, pride, the love of luxury, and lust of place. Christ declared that the Christian man would be filled with the spirit of self-denial, modesty, meekness, and consideration for others. According to Christ a truly converted man, like Zaccheus, will desire to right the social and economic wrongs which he may have done, and which he finds in the world. The Christian who is not interested in getting the great wrongs of the world righted and justice done is untrue to his mission and dishonors his name.

The value of our faith will inevitably be tested by the type of behaviour it inspires, the social sympathy which it creates, and the contribution it makes to human well-being. By this practical test religion must eventually stand or fall, regardless of opinions, creeds, and dogmas. Christ said, "By their fruits, ye shall know them." If we seek to build religion on mere theoretical belief, and divorce it from ethics and morality, it will die, as it will deserve to die. If, however, we respect the true connection between the individual and social elements in Christianity it will live in ever greater power and glory.

Christ prayed for the dawn of that day in which God's will shall be done on earth as it is in Heaven. Like those of old who turned back and tempted God, we still limit the Holy One of Israel. Unlike our Master, our minds are narrow and our conceptions inadequate. We say that God must act only in the field of individual experience. We forget that his purposes run throughout society and the whole world. We

care not that he is seeking to bring in a day of justice, peace, and brotherhood for all men.

Our day demands a truer and higher type of Christian. He will not be proud, avaricious, or ruthless. He will not be judged merely by the support he gives to his own church. He will make his money honestly, treat his employees with humanity, and carry on in the spirit of co-operation and service. I have read the story of a man who was described as a great hero of the faith. He was far-famed as a tither, and his gifts to religious institutions were applauded throughout the world. Later I found him listed among the most oppressive employers of labor in our land. Careful investigations showed that he paid pitifully low wages, and that he slowly murdered young women who worked in his factory through bad conditions and needless exposure to chemical poisoning. As I have thought upon this much-applauded layman, and upon numberless others of his kind, Christ's words have come into my mind: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted weightier matters of the law, judgment, mercy, and faith: these ye ought to have done, and not to leave the other undone." The advocates of the Social Gospel do not minimize the necessity for an individual experience of the grace of God. They do demand that those who claim to be Christians shall serve the public good in the making as well as in the giving of wealth. They hold that a Christian has no right to destroy others through self-interest, but that his activities shall be carried on in the spirit of brotherhood and mutual helpfulness.

We have made of Christianity an inadequately ethicised religion, a cloak for selfishness. Nevertheless, Christ stands for justice and righteousness in all of the relationships of life. As he confronted the nation that crucified him so he confronts our social order with its greed, heartlessness and rapacity. As he condemned the lawyers of his nation for forgetting justice, mercy, and truth in their devotion to legalism and self-service, so does he condemn all of us who neglect our social obligations and wrong people. Christ crucified is the condemnation

of the pride which scorns one's fellows, the luxury which is enjoyed at the expense of the poverty and want of others and the wealth which ministers to selfishness. Christ calls the strong to his own standards of self-sacrifice and service, and to his ideals of justice and goodness. He declares that only those who will deny themselves can save their souls. He pleads with men to repent of their injustice and inhumanity, accept his ideals of brotherhood, service, and love, embrace him as Master, enter his Kingdom, and do the good-will of God in all of the affairs of life.

Christ Rightly Relates Heaven and Earth

Finally, Christ rightly relates vision and service. No dream of a social order however fair, nor the achievement of a social fabric however just, prosperous, and stable, can ever set the limits of the Christian's hope. In the soul of man is an instinct of immortality, and in answer to it Jesus Christ "hath brought life and immortality to light through the Gospel." Indeed, the Christian values are transcendental; we seek them as a preparation for rich and beautiful living in the heavenly realm, and not merely that we may become good citizens and good neighbours here.

However, we ought not to become so preoccupied with the dream of Heaven that we have no time to make our earthly habitation strong, clean, and beautiful. To be sure, it is easy to understand how a high-minded soul grows disgusted at the evils of the world and is sorely tempted to abdicate his social responsibilities in this discouraging and disillusioning age. Nevertheless, it is sad to see modern Christians seeking personal comfort and holiness in utter unconcern of the plight of their fellow mortals, like the hermits of the wilderness and the monks of the Middle Ages. It is a tragic mistake for a disciple of Christ to become a dispirited and indifferent spectator of the great battle which is being waged for social and political betterment, when he should be fighting gallantly under the banner of his great Captain.

The vision of the supernal world should not make of the Christian an anchorite who abjures the present world. Good

citizenship in the heavenly Kingdom does not demand that one's earthly citizenship should be indifferent or evil. There is no real antipathy between spirituality and social worth. The true disciple of Christ is not a recluse enjoying a seductive vision of his own superiority. He cannot withdraw from the line of service, or hold aloof from the battle for social justice and righteousness. The Christian is not a visionary looking idly heavenward, but a practical mystic after the manner of the prophets and of Jesus Christ. He gets social conscience and ethical dynamic from his vision of God. He spends himself in noble ministries to men. He seeks to better all of the factors,—political, economic, and social, as well as spiritual,—which condition the lives of men, women, and little children. He lives under the spell of Christ's vision: "Thy kingdom come, thy will be done, as in heaven, so in earth." He labors to make the Christly vision a blessed reality.

Truth is a unity. Each truth should be seen in its relation to other truths and to the whole body of truth. We are inclined to cling to those aspects of truth which seem to support our preconceptions and prejudices. In "Six Men of Indostan," the poet has given us a pertinent parable. These men went to see the elephant, "though all of them were blind." The first fell against his sturdy side, and declared that the elephant was like a wall. The second felt the tusk, and said he was like a spear. The third got hold of the trunk, and thought the elephant was like a snake. The fourth felt the creature's knee and pronounced him like a tree. The fifth touched his ear, and vowed he was like a fan. The sixth seized his tail, and swore he was like a rope.

"And so the men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right
And all were in the wrong."

Like these men far-famed for their blindness, we mistake a part for the whole. We cling to our petty ideas and opinions

when we should be trying to see truth in its entirety. We treat the Word of God as shreds and fragments. We are preaching a grotesque gospel. Yes, we are making a new Calvary. We are vivisecting Christ!

Christ would have us regard truth as a symmetrical whole. He said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all (the perfect symmetry of) truth." We must embrace a whole Christ. We must accept him as Prophet as well as Priest. We must preach the gospel both in its appeal to the individual and its applications to society. We must see the wisdom and glory of the Sermon on the Mount. We must submit to the rule of the Golden Rule. We must test our lives by our Lord's life. "If we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

The Start of Baptist Periodicals.

W. T. Whitley, 18 London Road, Chelmsford, England

With 1790 Baptist periodical literature began, and has never ceased. Baptists indeed had edited weeklies in Commonwealth days; and when again the Press was freed from restraint, they did good work, as has been shown for the two Kimbers by the Bibliographical Society of America, volume 28; but their work was not religious, and it was for the general public. Of similar type were the American Magazine and the Minerva, both due to Noah Webster, whose "sesquicentennial" might thus be celebrated in New York now. Such things as Circular Letters, Year-books, printed regularly even from 1752, are not literature, even though they did appear periodically like the Annual Register.

Though Baptists in New England and in the Carolinas knew little of one another 150 years ago, Baptists in England had kept in touch with both. The Revolutionary War even strengthened these bonds; in 1778 Richard Furman and two others were appointed by the Charleston Association to open correspondence with Associations in England. When peace was restored, this flourished greatly; Manning of Rhode Island, Stillman of Boston, Gano of Kentucky, heard of a competent editor in London, and urged him to link them by regular printed work. John Rippon had been a pupil of Caleb Evans, on whom the Chancellor of the Rhode Island College conferred D.D., 2 September, 1789. Next year appeared the Baptist Annual Register, reporting that and the next Commencement, with another degree about which he printed a local effusion;—

> When kings are mere sovereigns or tyrants or tools,
> No wonder the people should treat them as fools;
> But Washington therefore presides with applause
> Because he well merits the Doctor of Laws.
> I'll ne'er be a ruler till I'm LL.D.,
> Nor England nor Scotland shall send it to me;
> I'll have my diploma from Providence Hall,
> For Washington had—or I'll have none at all

Rippon's first number closed with a table of all the Associations in the United States of America and Vermont. (That title recalls how Vermont at that moment was quite independent, being wooed by General Haldimand for the British, till Congress on March 4, 1791 admitted it and justified another stripe in the national flag.) The South returned 33,650 members; all the rest 17,320, while unassociated and seventh-day Baptists were estimated at 10,000 more.

The Philadelphia Association was again on good terms with Morgan Edwards, the only Baptist known to have been a Tory; and it arranged to edit his materials for the history of the churches in New Jersey. This news prompted his compatriot Joshua Thomas to write the annals of the Welsh Association, which Rippon issued as an extra in 1792.

The Warren Association took prompt action on hearing that very inaccurate reprints of the Bible were current. The committee of its Congregational ministers had petitioned Congress to take such steps as the Constitution might allow, to ensure inspection and a certificate of accuracy before publication.

Rippon was cultivating Baptists in Germany, but he never printed anything as to their doings in this direction fifty years earlier. At Germantown close to Philadelphia, Cristoph Saur had in 1743 published a fine quarto for his compatriots, selling the sheets at twelve shillings. His son, who became a binder also, published a second edition in the year Rippon was baptized; a third was printed when the war spread to Philadelphia, on paper so good that nearly all the sheets were seized to make cartridges. In the Old Dunker church, a tablet was unveiled in 1899 to commemorate these Bible pioneers.

When independence was secured, a Scotch firm in Philadelphia obtained the backing of Congress, and reprinted the usual English version. Baptists pondered over the possibilities now that the English monopoly was void; and the Philadelphia Association voted, when a Friend of English extraction approached them, that they wanted no fulsome dedication to King James, no Apocrypha, no notes such as the

Presbyterians desired. Collins met their wishes, so that the Trenton reprint in 1790 was to Baptist taste, though Presbyterians also got an edition with their notes. It is a pity no one told Rippon about these denominational links with the earliest Bibles in America.

He did however record a meeting in Virginia during May, 1789, presided over by Samuel Harris, when it was decided to compile a history of the churches, and to establish two seminaries of learning. A private letter that same year told him that to "Kentucky, a country settled about fifteen years since, down the Ohio river, many of our friends are gone, and are indeed the prevailing denomination." Such letters went to him in abundance, from which he chose tit-bits; but distances varied, and early letters over the mountains often appeared after later ones from the coast.

On all hands it was agreed that progress in Virginia was wonderful. Four gentlemen in one county, of whom Robert Carter had been on the king's Council, had been baptized at once. Squire Carter had owned 800 slaves, and gave care to their best interests; he now rejoiced in the abolition of the slave trade, and wrote that the toleration of slavery indicated very great depravity of mind. At Richmond, the Association committee sent a letter signed by Harris to George Washington, wondering if the new Constitution was clear enough as to Liberty of Conscience, and recalling the usage under the British Government when mobs, bonds, fines, and prisons, had been their frequent repast. This drew an emphatic reply that no one would be more zealous than the new president to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. Opposite this correspondence, Rippon printed part of the Bill of Rights adopted by the Convention of the Commonwealth of Pennsylvania: No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishments or modes of worship. Such news would quicken the imagination of English Baptists and wean them from dogmatic controversy.

The Charleston Association in 1789 welcomed Rippon's overtures, and sent its proceedings; their intention was to raise funds for many purposes of a public nature, including the assistance of pious young men in their studies for the ministry.

Georgia attracted great attention, perhaps from a sense of what Baptists owed to Whitefield, one of whose meeting-houses they borrowed. Baltimore wrote about progress; a Lutheran in the state said they were far the greatest part of the population, blacks and whites flocking together to the Associations. One really startling piece of news is about the first Baptist foreign missionary:

A Virginian negro, George Liele, was baptized into the church at Savannah of which his owner Henry Sharp was a deacon. He was set free, and was called by the whites to preach both to the church and on the plantations. After the treaty of peace, he went to Jamaica, and in 1784 formed a church at Kingston, asking and receiving sanction from the House of Assembly. Rippon heard of this before he began, and wrote to Liele, who replied in 1790 that the church had increased to nearly 350, includig a few whites. Letters continued, and Liele reported the roofing of their meeting-house, the erection of a bell, and asked Rippon to send him a larger one. That letter was penned 18 May 1792; and twelve days later Carey preached at Nottingham the sermon which led to the English Baptist Missionary Society. So Baptist Foreign Missions had begun with an American negro in 1784, a year before John Thomas, first missionary from England, was baptized. Rippon got in touch with Thomas, and published a letter of his telling how in 1783 he had in the "India Gazette" advertized a plan to spread the Gospel in Hindostan; also his actual doings, translating in 1787, but preaching so badly that he could not be understood.

From Boston, Stillman sent an account of a brother minister who died in 1790, with such a reputation that even the Congregational ministers behaved excellently on the occasion of his funeral—despite the stand Baptists had made against the general taxation to support their Established Church.

When Rippon was noting the books issued that year, he made no distinction of country, and reciprocated the American width of denominational sympathy. He led off with Backus of Middlesborough, included Jonathan Edwards and Morse of Charlestown, with Stillman again. This leader reported also hopeful conversions in New Hampshire, Rhode Island, Connecticut, hundreds having been added to the churches in the last year.

A letter from Lexington rejoiced in the unlimited liberty of conscience, and saw that though there were General Baptists in Kentucky, the Calvinistic system prevailed much; indeed a thousand copies of Rippon's Hymns would soon sell. Yet the heathen minds of the savages had been corrupted by bad men, so that they had robbed the writer of horses worth £200. As some offset, the Association in 1790 welcomed a new church at Indian Creek. Next year another correspondent wrote. This was Major Goforth, describing first an Indian burial with seven days' rations for the dead man, and leather to make two pairs of moccasins. The major was posted at Fort Washington, headquarters of the Federal Army, with the town of Cincinnati growing up under its protection; Fort Miami protected Columbia. These two cities were the largest, but settlers ventured widely, so that there were fourteen churches.

The book-list for 1791 paid much attention to American production. True that it was largely sermonic; Professor Fobes of Raynham and Maxcy at Providence, Hart of Hopewell, Furman of Charleston, Holcombe of Upper Indian Land. But the versatile Leland had broken ground with his Virginian Chronicle. Was this intended to be a periodical? Or did it merely chronicle what he had done in fourteen years as an evangelist, his political work, his resolution adopted by the Baptist General Committee: "Resolved that slavery is a violent deprivation of the rights of nature, and inconsistent with a republican government; and we therefore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land, etc." Leland's famous evening hymn was not yet published, and Rip-

pon never seems to have incorporated in his hymnbook its verse "Lord, keep me safe this night." Edwards of New Haven was echoed this year by Booth of London in preaching against slavery. Morgan Edwards had more history ready.

Rippon was doing better than he expected, so that each set of Baptists learned from others. Within two years appeared in England a Society which from an American precedent borrowed part of its title, "The Particular Baptist Society for Propagating the Gospel among the Heathen." This title makes it clear that its concern was like that of the earliest missionary society in 1649, "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England." It had attracted many Baptist subscribers, it intended to use the grammar and lexicon of Roger Williams, and in 1663 it issued the first Bible version for missionary purposes, among the Massachusetts Indians; the copy used by Williams is treasured at Providence. Few people seem to know that the press on which this was begun belonged to the wife of Henry Dunster, head of the college at Cambridge, who himself had died a Baptist in 1659; or that the press was worked by an Indian convert. How Rippon would have rejoiced to print that story!

His first volume told of an approach by Welsh and English to another sort of Indian, in Hindostan. His second told of Home Missions in England, like those in the states and territories of America; also of part of a Bengali Bible ready for the press. Number 15 printed correspondence between the Muhhekaneock Indians and the New York Baptist Association, conveyed by missionary Elkanah Holmes. That messenger took also for their chief a silver medal depicting a pipe of peace and a Bible sent by the Association, with on the reverse a river-baptism. Number 17 gave an address to these Indians by a pastor in England, which acknowledged how such news was quickening life:—

> We from afar behold your fire,
> Its lofty sparks our joy inspire;
> We feel the heat of your bright flame
> And love your tribes of every name.

In a later issue the fears in Kentucky were discounted by an anonymous poet who had never seen a scalp lifted;—

> No more shall the sound of the war-whoop be heard;
> The ambush and slaughter no longer be fear'd;
> The tomahawk buried shall rust in the ground,
> While peace and good will to the nations abound.

The fourth volume shows in its illustrations how widely Rippon had cast his net. It has a portrait of Stillman as frontispiece, a view of the Providence Meeting-house, a facsimile of George Whitefield, with a notice of his labours for thirty years on both sides of the Atlantic. It closes with a portrait of the late John Thomas, first missionary from Britain to India.

Though Rippon ceased publication in 1803, he at least had kindled other Baptist editors, so that there was no interval, but on the contrary, many splices overlapping. Benedict mentions Holcombe's Repository of 1792, and with May 1802 this had developed into a bi-monthly periodical edited by him from his new church at Savannah; its first number gives letters from Calcutta by William Carey. The English General Baptists had started in 1797, and under one name or another their magazine kept on till 1891. The English Baptist Missionary Society began Periodical Accounts in 1800, which have ramified greatly. (It is interesting that in 1939, the editor for that society wrote the Pageant presented to thousands of Baptists in Atlanta). As the new century began, Liverpool and Clipstone started two more periodicals. Massachusetts followed in 1803 with a missionary magazine. Serampore lengthened the chain from 1897, by a monthly that ran till 1833. Tiverton in two years issued a Baptist Magazine which lasted nearly a century, while Haldane in Scotland put forth a Scriptural Magazine.

The last editor to be mentioned here was a Virginian, Silas Mercer Noel. Well educated, he began practising law at the Frank Fort on the *Ohio which commemorated a pioneer ambushed by the Indians. From the law he turned to the gos-

*[Should read Kentucky—Ed.]

pel, travelled widely, and is said to have baptized more than any other in Kentucky. From its capital in 1813 the trumpet sounded of the Gospel Herald, soon renamed the Baptist Herald.

Thus within 25 years of Rippon's venture, Baptist periodicals were coming forth in Hindostan, Scotland, England, Georgia, Massachusetts, Kentucky. Might not a modern editor gather specimens of work by his colleagues all over the world in this year of grace, 150 years later?

Expository.

NORTON LECTURES.

IV. "He That Loseth His Life."

By Professor Frank S. Hickman, Duke University

Scriptural Bases:

1. *Matthew 10:38, 39*:

"And he that taketh not his cross, and followeth me, is not worthy of me. He that findeth his life shall lose it: and *he that loseth his life for my sake shall find it.*"

2. *Hebrews 12:1f.* (Moffatt's translation):

"Therefore, with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and the perfection of faith—upon Jesus who, in order to reach his own appointed joy*, steadily endured the cross, thinking nothing of its shame, and is now seated at the right hand of the throne of God."

*A. V.: "who for the joy that was set before him, endured the cross, despising the shame."

Introduction

1. *"Hebrews," an anonymous Epistle written to an unidentified church*:
   a. *Its purpose*: to get the eyes of these "Hebrew" Christians off themselves, and fixed steadfastly on the risen Christ.
      (1) *In its victorious spirit* they need not faint nor fall.
      (2) *They are not vanguards of such a living spirit of faith*: the testimony of the great ancient Hebrew heroes of the faith is recounted.
   b. *Thought-focus of this great passage in Hebrews*:
      (1) *Life is a straining race;* it is sometimes agonizing; and only in the power of a heartening faith keyed to a great ultimate JOY can it be hardly won.

(2) *As it was with Jesus, so it is with his followers*:
(a) *They like him have a victorious Cross to hurdle;* a shameful disgrace to be endured.
(b) *Nevertheless, they like him* FOR THE JOY THAT IS SET BEFORE THEM *must learn to endure the cross,* despising its shame, knowing full well that the cross is not the end of things —there is an ultimate triumph that will make the cross and its shame endurable; aye, even make it glorious.

2. *Our specific problem*:

a. *Knowing as we do the strenuousness of this present life we live in the flesh,* with all its inescapable conflict between the animal that is in us and the spirit that is in us; *knowing also the terrific human odds against our spiritual yearnings and endeavors* (that is to say, knowing the *crosses* that are bound to lift their ugly heads wherever the striving spirit makes its bid against the lower pulls of our animal existence; *what is it in the long run that makes the game worth the candle?* In the language of "Hebrews" what validating JOY is set before us that makes the crosses of life and their attendant humiliations really incidental?

b. *This question stems out from a more central one,* namely, What is the ultimate or basic Good in life?

c. *Various answers have been made by the great thinkers of the world.* I ask you to think with me briefly about three of them:
(1) The Stoic answer;
(2) The Epicurean answer; and
(3) The Christian answer.

I. The Stoic Answer

Question: What is the ultimate or basic Good in life?
Answer: The supremacy of cold Reason.
Pending question: Does this Stoic mood dominate our modern scientific age?

1. *Some presumptions of the Stoic demand:*
   a. *A large part of your life you cannot in any sense control.* You live in a world set in the framework of an inflexible, all-encompassing Natural Order. *That world determines what life may or may not offer you.* It brings you many good things perhaps; but it also brings you unavoidable Death, Disease, and Disaster. *In a word,* your life moves in a fatalistic stream of events against which it is futile for you to struggle.
   b. *But still there is a domain in life which is open to the interpretation and government of your Reason.* The one thing in human experience supremely worth while is the cultivation of Reason.
      (1) *Nothing matters but your coolly reasoned alignment with* the world of Nature. This is all that Religion can mean. The impersonal Oneness of Nature is what the Stoic really meant by the term "God."
      (2) *Therefore, cultivate Reason as your supreme concern.* Treat as of no consequence, or at best as incidental, whatever does not fit into the demands of Reason, or contribute to its cultivation.
   c. *Enthrone Reason absolutely: it is your Soul.*
      (1) *Freedom of thought is your highest law. Thus Epictetus, the Stoic slave-philosopher writes:*
      "Even though the Emperor enslave you, he can only have your body. He cannot enslave your Soul, your Freedom of Thought."
      (2) *Reason must ride supreme in all your ways of life.* It must never be ridden down by emotion, nor by appetite or desire.

2. *What is the Ultimate Good in life that is the end of the race which every man or woman must run?*
   a. *Identify yourself whole-heartedly with this great Cosmic Nature in which you find yourself inextricably enmeshed.*
      (1) *In the Oneness of Nature you will find the only God known to man.* He is such a God as might be

worshiped *by the modern devotee* of Science, whose sense of Truth seems unable to rise above natural causation and adjustment.

(2) *The Stoic God of Nature*: He is a God of balanced Justice, perhaps the God Emerson had in mind when he wrote his famous essay on "Compensation." But *never a truly compassionate, redemptive, personal Father-God* who can rise above all the operations of Nature.

b. *As for your own destiny as an Individual Soul, the only* immortality a reasonable man can expect is disappearance, into the All-Nature of which he is a part. *Tone your life down* to its least friction here. Do not concern yourself about Hereafter.

II. The Epicurean Answer:

Question: What is the ultimate or basic Good in life?
Answer: The supremacy of Pleasure.

1. *Fear not the frown of the gods*:

a. *As for this present life* there is no need to fear any powers above us. *If gods there be,* they are not concerned with us.

Cf. *Curiously similar remark of a non-Epicurean* (Einstein): "I cannot think of a great Universe like ours over which there presides no supreme Intelligence. *But if there is such an Intelligence* he cannot possibly be concerned with so insignificant a thing as me."

b. *As for fearing the wrath of the gods in any future existence, that is nonsense, for there is no future existence for man.*

(1) *Body and Soul die together;* We are literally Children of the Dust, and we literally go back into the dust out of which we came.

(2) *As for future reward or punishment, any such belief* is the clearest superstition, made up out of imagination and (to use a modern term) "projection."

(3) *Modern paraphrase of the Epicurean philosophy*: "Live while you live, for when you're dead you're dead a long time."

2. *The great desideratum of life, from the Epicurean point of view*: Seek the pleasurable release of your whole life.
   a. *Your only basic law*: Whatever yields the most pleasure, that is the right thing to do.
   b. *Yet the working of this law is no simple matter.*
      (1) *Overindulgence is to be avoided, for overindulgence* even of pleasurable experiences may bring in its train a painful or disgusting reaction which adds to the "pain" side of your ledger, rather than to the "pleasure" side. *Epicurus himself*, you recall, was a very abstemious man.
      (2) *Cancel lesser pleasures when they block the way for greater ones.* Cultivate your higher nature and its gratifications. *Epicurus himself* valued supremely the *higher* mental delights.

3. *What is the Ultimate Good in Life, what is the end of the race, for the Epicurean?*
   a. *Manifestly nothing beyond the gates of physical death.* Man is a creature of earth, no matter how fine a brain-spun intellect he may possess. *There is no really transcendent note* in our present experience, and *there is no transcendent life* capable of surmounting the death of our earthly bodies when they go back into their primitive dust.
   b. *Such a philosophy means an inevitable short-circuiting of the values of life.* e. g., the experience of Koheleth (the Debater) in Ecclesiastes: surfeited with the pleasures of this life he reached the bitter conclusion: "Vanity of vanities . . "

III. The Christian Answer:

Question: What is the ultimate basic Good in life?

Answer: The ultimate and supreme triumph of the spirit of sacrificial Love, with its fruitage of a profound Joy.

1. *The Cross not the ultimate thing in the Christian philosophy of life:*
   a. *What the Cross as the ultimate consideration would mean:*
      (1) *It would mean the supremacy of brute force over all idealism:* the malignant power of an unspiritual world over the spirits which it is thus able to crush; the crushing final agony of the soul which signalizes itself in the "sweat of blood."
      (2) *It would mean the attempt to base Religion upon Tragedy.* For here would stand at the forefront of our Christianity the blackest tragedy our world has ever seen, since it would hold up to view the catastrophic collapse of the great Vision of Man which Christ held up to the world. It would mean the ultimate defeat of everything that strives to lift man out of the jungle of animalism into the status of the children of God.

   b. *The Cross must be validated by something beyond itself:*
      (1) *It is the outworking of an Eternal Love* so mighty and undeviating that it will not let even Calvary balk it.
      (2) *It is the sign of a sacrificial consecration* so sublime that it irradiates the ugliness of the Cross with a transforming glory.
      (3) *It is the gateway to a supernal Joy,* since it signifies the almighty Divine Love which refuses to be thwarted by it, and marks the distance sacrificial consecration will go to make that Love effective. With these lights playing over the Cross the Son of God who mounts Calvary finds that over and beyond its shame, humiliation, agony of spirit and body, there rises a luminous supreme Joy. *How clearly the author of the Epistle to the Hebrews understood the philosophy of the Cross,* when he exclaimed of the risen Christ:

"Who for the joy that was set before him, steadfastly endured the Cross, despising (i. e. utterly discounting) the shame, and is now seated at the right hand of the throne of God" (12:2).

2. *Christian Joy versus Stoic Reason:*
   a. *Christians, no less than Stoics, believe in a reasonable Universe.* But they do not believe in a blind, cold Universe. They see God in nature, of course; but they do not find the ultimate explanation of God in the forces of Nature. *They worship,* through the medium of nature as well as through the more direct medium of personal relationships, *God the Father Almighty.* Let me put the Christian attitude toward the God of nature in a figurative way. I think of God in relation to nature as I think of a weaver in relation to his loom. A weaver, no matter how skilled he may be, can do nothing without his loom. He must know the laws of his loom and respect them in order that he may thereby achieve mastery in his weaving. But the loom in and of itself has no ability to weave without the guiding intelligence and purpose of the weaver. It is that way in the relation of God to the great loom of nature. Our God is not an arbitrary and lawless God; he respects the laws of his loom, and achieves his purposes and designs thereby. But nature in and of itself has no power to weave the patterns of destiny in which human life, together with all the other forms of life on our planet, are caught up. Nature means no more apart from the Divine Weaver than any loom means apart from the purposeful intelligence which stands over and above the working of the loom at the very moment in which it is working its designs out through the loom.
   b. *Christians, with Epictetus, believe in the supremacy of the Soul.* They agree with him that nothing in the world should make a man surrender his soul, his will, his essential freedom, to the selfish demands of another.
      (1) *But the Christian sees more in the Soul than does the Stoic.* He finds in Man a spiritual Self capable

of rising superior to all that we mean by the world of nature; a Self with a far reach into a distinctively personal spiritual world.

(2) *Personal relationships of the Soul*: Even further than this, the Soul has personal relationships with other souls, and above all with the Divine Father, whose Holy Spirit distinctly transcends even the world of spiritual law and order.

(a) *Because of these relationships there break forth within the depths of the human soul artesian springs of spiritual joy.* The mighty deeps of its own life are opened up under the spiritual stimulation of him who created man with a sublime capacity for spiritual experience—an experience capable of rising in a stream of sufficient volume to flood all else he knows and feels with a profound feeling of joy.

(b) *Exemplified in Jesus' pronouncement*: This is what Jesus meant when he talked with the Woman at the Well of Sychar (John IV), saying, "I will be in him a well of water springing up into everlasting life."

3. *Christian Joy versus Epicurean Pleasure*:

a. *Consider the relation of Joy and Pleasure*:

(1) *Pleasure is a broad term,* running in its scope of meaning from superficial shallows of trivial satisfaction to unfathomable depths of profound joy. *But we commonly think of it in its shallower meaning,* as a light mood of complacency which plays easily through our senses, affections, and more superficial levels of understanding.

(2) *By contrast, we think of Joy as a deep satisfaction which wells up from the depths of our fundamental needs and life-demands.* It does not appear in our lighter moments, but only when the more profound experiences have opened up within us. It flows in gracious strength when shallower springs of pleas-

ure have quite dried up under the withering heat of misfortune, disappointment, extended adversity, and even the hostility of those whom we had before called our friends.

b. *Epicurean pleasure*: Epicurean pleasure, if we follow it through to its essential meaning, is concerned really with that which satisfies us as intelligent animals.

(1) *Pleasure and pain*: On this level some things are pleasing, and therefore are to be desired and valued, whereas others are painful, and therefore to be shunned.

(2) *The end and aim of life* is to find a way whereby sensible pleasure shall never be outweighed by sensible pain. To be sure, such rare souls as Epicurus himself never did quite rest the case with the life of the senses, but required the balance sheet of pleasures and pains to take account also of what is intellectually pleasurable in a loftier sense than the immediate satisfaction of the senses. But in any event, the law of maximum pleasure and minimum pain is, for the Epicurean, the first law of life.

Conclusion:

1. *Our chief concern in this discussian has been to find a meaning for life which will make the challenge of Jesus compelling*:

"And he that taketh not his cross, and followeth me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

a. *Our focus has been the last clause*, a paradox which is never more than a "hard saying" for most Christians, but which holds within it the germ of the Christian life.

b. *We know that no one of sound mind wishes to lose his life.* No one is going to court annihilating crucifixion as a desirable outcome of life. There must be something over and beyond any literal Cross to validate it, if we with our whole souls are to accept the mandate of Jesus.

2. *We have been trying in this meditation to find out what that validating something is.* In our quest we have compared the Christian concept of life with other commanding life-philosophies, and particularly with the Law of Reason of the Stoics, and the Law of Pleasure of the Epicureans. We found the Christian life-demand going beyond the Stoic by as much as the Christian Father-God, personal, compassionate, and redemptive, goes beyond the Stoic ultimate—the regularities of nature. And we found the Christian life-demand exceeding the Epicurean by as much as the spiritual depths of Christian Joy exceed the Epicurean experience of pleasure. The ultimately validating element in Christian cross-bearing lies in this deep Joy—a joy like that of Jesus, who for the joy set before him, endured the Cross, despising the shame—a joy which registers the surrender of life on all its lower levels of satisfaction, to pick it up on a high spiritual level.

The Social Implications of the Sermon On the Mount.

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The Second Imperative Stated and Examined

"Let your light so shine"—Matt. 5:14-16

It is the aim of this study to show how our Lord here challenges his disciples in every relationship of society to allow themselves to be used of God for the impartation of the knowledge of his divine revelation which he gave to men through the eternal Son, when he came to earth as the light bringer from heaven. In this way only will they recognize their true social obligation and be able to lay the sure and safe foundation upon which to build community welfare, industrial security and social justice.

The second social imperative completes the first. As the disciples are to be the conserving influence in the moral life of humanity, so they are to be the enlightening influence in the intellectual and spiritual life.

This, whether understood or not, is the paramount issue before Christianity today. Upon these two hang all other obligations of Christians to society.

The Figure

What is light and whence comes it? To this science has not given a complete answer. We know it as the source of heat, beauty of form and color, and fruitfulness; and above all, that which enables the eye to see physical objects.

The source of light for our earth is the sun. Other systems have other suns. Of the ultimate source of light for all suns we are as yet in ignorance. Somewhere, in the vast unfathomable deeps of space there must be some originating Power in whom is centered all light and life. The fiat of creation was but the unveiling of the radiance of the glory of that Power.

In the spiritual realm light is the symbol of truth which enables the soul to apprehend the intellectual and spiritual

objects of knowledge. As in the physical so in this, the ultimate source of truth is inherent in God, whom to know aright is life everlasting.

God's Light—I John 1:7

His countenance is Light—Ps. 4:6.
He is Light and Salvation—Ps. 27:1.
The Lord shall be an everlasting Light—Is. 60:20.
To those in distress he shall be a Light—Mic. 7:8.

God's Word Is Light

It is a lamp to our feet and a light unto our path—Ps. 109:105, 130.

The commandment is a lamp and the law is light—Prov. 6:23.

His light and truth can lead the soul to him—Ps. 43:3. cf. II Peter 1:19 (lamp).

Christ Is Light

In prophecy

He is to be a Light to the Gentiles—Is. 42:6; 49:6, cf. Acts 13:47.

He is to be a great Light to those in darkness—Is. 9:2.

In self revelation

He fulfils prophecy—Luke 2:30-32.

He is the true Light which can never be overcome—John 1:4-9; John 2:8.

He alone, is the Light of the world that assures safety to his followers—John 8:12; 12:35, 36.

He is the giver of Light—Eph. 5:14; 2 Tim. 1:10; cf. Rev. 22:5.

Christ's True Followers are Light

In prophecy (spiritual Israel)

Through them the Light of the glory of God shall be revealed—Is. 58:8ff; Is. 60:1, 3.

In the service of Christ's Kingdom

Paul's Commission—Acts 26:16-18.
Paul's Exhortation—Phil. 2:15, 16.
Paul's aim—2 Cor. 4:1-6.

This is the significance of our Lord's imperative in the passage under consideration (Matt. 5:14-16, cf. Luke 16:8). The mission of the disciples, therefore, is to combine in themselves the light inherent in God, in Christ as the Revelation of God to men, and imparted to them by Christ and to manifest it to the world in his name and through his power.

What Is That Light?

As "the light of Christ was his ministry," so the light of Christ in the disciples is their ministry. To walk in the light is to have one's character and conduct determined by the influence of Christ. One's conduct, however, must first of all be shown in his fidelity to the work entrusted by the Master. That work is to give the Gospel to the world. To present him as Peter did at Pentecost and Paul did in Antioch of Pisidia, that through the setting forth of Jesus of Nazareth as the Messiah of the prophets, crucified, raised from the dead, men might have life; and to make it evident that from the exalted glory of heaven God was offering a perfect atonement for sin, to all who through repentance and faith were willing to receive him. In other words to preach Jesus as the expression of God's love and willingness to save to the uttermost all that come unto God through him.

This is the mission of the churches of Christ. A church is primarily an aggregation of individual light-bearers—lighthouses, to radiate the truth of the Gospel. Notice the plural subject with the predicate singular. This is their ultimate stewardship. It was what Jesus worked with and the only thing committed to them when he went into the "far country." It cannot be too often asserted that the talents of the parable were one, the ability diverse. The talents were committed according to ability. To each disciple then and to each disciple now the Gospel is entrusted to be used for God. The standard of judgment will not be what use have men made of their ability in natural endowments or acquired gain but in what way have they employed these to further the truth of the Gospel.

The motto carved over the gateway of a great American University: "Pass through this gateway and seek the light

of truth," should be deeply and indelibly impressed upon the hearts and consciences of every teaching group in every educational institution that functions in a Christian land. What truth? Truth embraces all that is, whether good or bad. To know and choose the good is not enough. The good is ever the enemy of the better and the best is ever the enemy of the better. The highest knowledge is threefold.

1. To know the ultimate good, even God, in his relationships.

2. To know self and the relationship of self to the ultimate good.

3. To know the neighbor as he is before God and the relationship of self to the neighbor.

Any so-called education that does not place these first, whether in primary, grammar, high school, college, university or seminary cannot rightly be called Christian education; no matter by what name the institution may be designated. When this knowledge is properly established all other attainments of knowledge: scientific, theological, philosophical, artistic, industrial, etc., will adjust themselves in harmonious correlation.

Soup kitchens are sometimes a necessity, church members should co-operate with other agencies to promote and support them. But churches as such are not soup kitchens. Had they, the churches, always been true to Christ's purpose, social conditions that call for soup kitchens would not be likely to exist in Christian communities. Christ Jesus came into the world to save sinners. It is the duty of the churches to enlighten the world, yet in the darkness of sin, as to this glorious truth. What a beautiful service! To this all other church activities must be subordinate. Here is the high and holy calling of the churches. For this the glorified Son of God still through the Holy Spirit walks in the midst of his golden lamp-stands. Let the churches then hold before the world that everlasting light which points the way from despair to hope, from hell to heaven, from slavery of Satan, to the glorious liberty of the children of God, through him who declared himself to be the Way, the Truth and the Life. This is the

eternal truth which can never be destroyed, the light which can never fail. Let the churches be true to this, their highest mission and they will then be ready to feed the hungry, provide shelter for the homeless, and establish social justice and security for all.

The Holy Spirit is the dynamo that generates divine power in the lives of men; the churches are transformers to send that power as light and energy into all human activities. That is the purpose of the assembly of the saints. "Ye shall receive power, when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth," Acts 1:8. That is the high and holy mission of the churches: to hold aloft the Cross of Christ so that its light may shine on the pathway of every social need.

The Warning

A city set on a hill cannot be hid but it can be obscured by low hanging clouds, smoke screens or the darkness of night. A lamp is not lighted to be stowed away under cover but its light may be shrouded. The mission of light is to shine. The light of the Gospel committed to the disciples cannot be quenched but it can be eclipsed, even as the great Sun by the dead face of the Moon. There is therefore an implied warning as if the Master were saying, Remember to keep the flame which I have kindled in you free from all that would dull its shining.

Many Bible scholars apply this caution to false modesty, as if it were a matter of cultural or other gifts of the disciples themselves. Surely the matter goes far beyond personal superiority, especially when considered in relation to the aim of the sermon as a whole.

The Greek word for bushel under which Jesus said the light must not be put is modios. Our institutions obscure the light under different modios.

The Modios of Communication

The light of the Gospel is often concealed under the bushel of commercialism in the ordinary affairs of business. In the

days of the prophets this was an evil practice to be sternly denounced in the name of the Lord. False weights and measures are not unknown today; misrepresentation is common; grinding poverty invites "The Grapes of Wrath"; "The Tobacco Road" is a sad reality. When, so-called Christians practice such injustice it is not surprising if their victims say, "If that is Christianity we'll have none of it."

The unhappy conflicts between labor and capital are the result of subordinating spiritual interests to that which is carnal. If it is true that "the rich are growing richer and the poor are growing poorer," it is due to the fact that industrialism is not walking in the light and leading of him who is the Light of the World.

The atrocities of peasant uprisings, the murderous ferocity of starving revolutionists, and the cruelty of mutinous rebellion on the part of the slaves of the Congo are not due primarily to the desire for political liberty but to the desire for the bare necessities of life itself. Under such conditions the true Light of God's love in redemption is darkened, cf. Christian England forcing opium upon the Chinese nation.

The social darkness of our day is indeed lurid, but is not hopeless. There are many in high places and low in our industrial life, who are giving themselves earnestly to the task of philanthrophy. All honor to them. Let them know, however, that there is only one abiding influence that can lift the curse from civilization and that is "Jesus Christ and Him crucified," risen from the dead, and exalted to the right hand of power in the heavens.

The Modios of the Schools

According to Moffatt on John 1:4: "This profound sentence really gives the key note to John's Gospel in which Christ as Light represents the eternal truth of God as revealed to human knowledge." To know God and Jesus Christ as the Son of God is life eternal, John 17:3. Therefore the supreme objective as stated above in all education should be to impart this knowledge: to know him in his relation to the universe as his creation, and to know man, the crown of that creation; for man to know himself in relation to his Creator; to know

his neighbor, first of all, in his neighbor's relation to God and then in their own mutual relationships. When this knowledge has been communicated then follows the second step—to point out the path of duty to God, to self, to neighbor and to help men to perform these duties in the light of the highest revelation of truth.

This suggests the place of Jesus Christ in the sphere of modern education: It is the place of supreme authority. But do educational institutions concede to him this authority, even in so-called Christian countries? The old scholastics sought to harmonize Aristotle with Moses, rationalism with revelation. Is it not sadly true that even in so-called Christian schools, secondary colleges, universities, yes, in some Theological seminaries, revelation is discounted to an alarming degree. Just to the extent that the threefold goal indicated above is subordinated to philosophical speculation, rationalism, and naturalism in theories of evolution, education is not Christian education.

Fallen man, and, alas, the evidence of his fall was never more clear, can never attain to the highest wisdom either by science, philosophy or even by theology; only by divine revelation is this possible, and only he who from eternity was in the bosom of the Father, is qualified to give that revelation, and to set the seal of heaven upon the truth of the "thus said the Lord" spoken by the prophets of old.

The Infinite, the Absolute, the Source of Universal creation, cannot be confined within the terms of a syllogism. He who is before all things, beneath, above and behind all things, must of necessity transcend the highest human intelligence. When the world by its wisdom had sunk to the lowest depths of moral degradation (as it is sinking again in Europe) it pleased God to reveal himself in his Son, (1 Cor. 2:1-10). Thus Christian education must gird itself anew to the glorious task of ridding, in every sphere (the home, the school, the churches), Christian education of the tattered paraphernalia of this body of death. The highest academic freedom is the right of unhindered access to God. This, not standards, degrees, robes, etc., is the test of a Christian curriculum.

The Modios of Legislation

The Light of the Gospel in the life of the Christian is sometimes obscured by the smoke-screen of corrupt political practices. In the name of party loyalty graft, alliances with the liquor traffic, gambling, prostitution and Sabbath desecration, corruption of the franchise "pull the wool" over the eyes of church people, until strong enough to come out openly and defy any easy going citizenship. On a larger scale state and federal politicians are guilty of the same transgression. The duty to God and the duty to Caesar are not as difficult to understand and observe as the snare of being called on to render to the state the things that belong neither to Caesar nor to God but to the evil spirit of a sinful world. Surely the so-called Christian nations of Europe, tearing and devouring each other are not motivated by the light of heaven. For sixteen centuries the two beasts of Revelation have been in alliance. A self-seeking church together with self-seeking state have shed rivers of blood in the name of Christ. The justifiable fear that the triumph of Christianity would mean the triumph of the Roman state opened the way for the pall of Mohammedanism. What will the subordination of Christianity to the demands of a Mussolini, a Hitler or a Stalin do with the true Light?

There are many other ways of covering the enkindled light entrusted to the disciples.

Society with its silken veil of artificial standards of behaviour; its class distinctions; its approval of drinking and gambling, subordinates the teaching of Christ to its decrees.

Too often the homespun curtains of domestic customs and sanctions exclude the Light entirely or shroud it with its folds so that it becomes opaque and distorted and sheds no clear light to those that are in the house. More harmful than any of the above because more subtile, is the over-emphasis on the aesthetic and sacramentarian side of the appointments of public worship. "God is a spirit: and they that worship him must worship in spirit and truth." This is the genius of the New Testament churches. They are organized,

not after the plan of the Temple, or the synagogues but, according to Christ and the apostles, are the habitations of God through the Spirit—lighthouses to dispel the darkness of sin. Their mission is to hold up the true Light of the world, to show the way to God through Jesus Christ.

When Christianity stresses the value of magnificent buildings (often built with the spoils of robbery and murder) as the most important expression of its faith, the true light no longer shines. The same is true of the practice of giving sacramental importance to the use of vestments, emblems, liturgies.

Baptists, Puritans and Quakers may have gone to some extremes in their protest against these and their insistence upon the utmost simplicity in their church organization and practice; they may be excused, however, when we consider the havoc wrought by worldly religionists, who substituted the outward appearance for the heart. The living God cannot be enshrined in the wafers contained in an earthly vessel, no matter how precious. The attempt degrades the worshiper and blinds his eyes that he may not see the truth as it is in Christ. Even good rulers must not usurp the place of supreme authority in the Kingdom of Heaven on earth, how much more is this true when the rulers are corrupt. Then indeed the true Light can no longer shine undimmed.

Are there indications of such tendencies among the descendants of the Puritans and Baptists today?

In verse 16 is found the direct imperative: In this manner, (that is, by removing every thing that would obscure), let your light shine before men, not behind their backs, but face to face. The lighted lamp is to give light to all in the house; the light of the world is to shine on the path of the men in the social order. It is not the mission of Christianity "to hold a flickering candle in a dark hall" but to send out a broad, clear stream of revealing truth from the source of eternal love and redemption.

Observe that the Lord does not say *make* your light shine, but *let* your light shine, as in the first command of creation. The preposition, then, implies the removal of hindrances, those various coverings which tend to eclipse the shining of

the gospel in the home, the school, the market place, the forum and the churches.

Here is a ringing challenge to all religious teachers to examine prayerfully the message given in classroom, pulpit or on the lecture platform.

Ministerial associations and theological faculties, spending an entire week in retreat for no other purpose than to examine their preaching and teaching in the veritable presence of the crucified, risen, glorified source of heavenly Light, would doubtless discover many veils of scholastic obscurantism that should be cast aside, and thus be able to face their congregation and students as those who had been with Jesus.

" 'To walk in the light as he is in the light' is to have one's character and conduct determined by the influence of Christ" but it means more, to radiate that light undimmed is the most beautiful work in the world and calls for the most persevering resolution not to allow anything to obscure that light. As it is the chief business of Christian missions to make Jesus Christ known and loved and honored in the surrendered lives of all mankind, so is it the chief business of parents, teachers and preachers everywhere.

Your Good Works

In chapter 6 the disciples are cautioned not to give alms, offer prayers or fast in order to be seen of men. These are all good works in the sense used in the epistle of James and are taken for granted. Plainly the good works mentioned *here* are not the same as *those*. Certainly the Lord does not contradict himself thus. In fulfilling their mission as light-bearers, the good works they do can refer only to the gospel of salvation from sin, the Son of God came from heaven to make possible. Compare 2 Cor. 4:3ff. especially 5, 6. What was said to Paul is said to every disciple now. There is no other way to Christianize the social order, or any other order, for that matter. Not by "Imago Christi" but by the indwelling Christ can the deceitful human heart be changed. To deny this is to substitute blind guides for those who see God and know the way to him. When this is done the other good

works will inevitably follow. For the lowliest follower of Christ to be able to say, "Jesus Christ saved my soul," sheds more light on the darkness of sin, than a whole university of rationalists lacking the experience of the new birth without which the most learned cannot see the Kingdom of God.

The Chief End of Good Works

It is said that the chief end of man is to glorify God. Just to the degree men exalt God in their hearts they dignify themselves and lead others to honor Him. The miracle of history is that the Kenosis of divinity in the Incarnation, was heralded by the angels as the means whereby the glory of God was exalted to its highest apogee. The entrance of sin into the world dimmed the glory of the Lord. The most awful condemnation of sin is that it degrades the Most High in the minds of the unregenerate. Here is man's deepest condemnation—his inevitable doom.

The redemption of sinners, through the death and resurrection of Christ, is the most perfect revelation of the glory of the Almighty. To redeem the lost and gather them into the Kingdom of Heaven was Christ's work while here in the flesh. This work he committed to the disciples. As it was then so is it now. Christians can make no greater contribution to society than to let their light shine in such a way that the glory and majesty of the Lord may be revealed. Herein is the Father glorified that the disciples bear fruit, much fruit.

Christians are exhorted to do all things for the glory of God—to present their bodies living sacrifices and their minds transformed into his image. The highest and most blessed privilege, however, is that of causing sinners to see themselves in the light of eternal love, and of showing them the way of escape. Thus they too will join the ever increasing number of torch bearers, thereby making plain the glory of our Father who is in heaven.

Again—only a Beatitude Christian can be a light to the world.

Facing Pastoral Problems.

GAINES S. DOBBINS, EDITOR

A Suggested Course of Reading for the Person-Minded Minister.

BY THE EDITOR

"A person-minded ministry." These words, the title of a recent book, attract my attention and intrigue my imagination. What other sort of ministry might there be except a person-minded ministry? Well, there might be a sermon-minded ministry, an organization-minded ministry, a book-minded ministry, a success-minded ministry, a program-minded ministry, even a money-minded ministry! But if it is a Christ-minded ministry, must it not of necessity be a person-minded ministry? To Jesus, personality was the supreme measure of value. It is surprising how little interest he took in the affairs that so consume the modern minister. He cared for things, for organization, for tradition, for processes and programs, for mechanisms and money, only as means to the end of the saving and enrichment of human life. His preaching, teaching, and healing were not ends in themselves, but means toward personality ends.

Not since the days of the Roman Empire has this supreme revelation of Jesus concerning the infinite worth of the individual been so repudiated and ruthlessly violated as in our day. The neo-paganism of Europe is spreading around the world, and we need not hope to escape its blighting touch in America. It is time for those who seek to represent and interpret the mind of Christ at this pivotal point to renew their devotion with passionate zeal to his revolutionary teaching concerning the primacy of persons.

Psychology has moved along devious paths until it is at long last emerging into this great open highway which Jesus surveyed and opened up for his ministers to travel. The "brass instruments" period of psychology was followed by a

period of philosophical abstractions concerning mind-body relationships; this stage then was superseded by William James' emphasis on consciousness; students of the subject were then plunged into Titchener's elaborate and involved structuralism; the revolt from structuralism with its behavioristic corollary led to the functionalism of McDougall and his school; while the Gestalt or Configurationist school has gone far toward a synthesis of the conflicting movements, with personality emerging afresh as the supreme subject matter and goal of psychology.

A rich literature has appeared within recent years of very great value to the minister who seeks a person-minded ministry. A reading course is here suggested, which will lead the student from one aspect of the subject to another in somewhat logical order. Nearly all of these books may be had through the Ministers' Free Circulating Library of the Southern Baptist Theological Seminary, under direction of Assistant Librarian, Leo T. Crismon, from whom desired information may be obtained.

I. The Meaning of Psychology

It would be well to begin with a small but comprehensive volume, *The Definition of Psychology,* by Fred S. Keller. In a half-dozen brief chapters, Professor Keller sets out the distinctive viewpoint of the several more or less conflicting schools, and then shows how the problem of definition is moving toward a solution. It would then be well for the student to secure a good general psychology, such as Robert S. Woodworth's *Psychology, A Study of Mental Life* (Revised Edition). This is one of the simplest and most comprehensive general texts, written by a Professor of Psychology in Columbia University.

From general psychology, the minister will desire to turn quickly to his specialty—the psychology of religion. The most satisfactory and comprehensive recent text is *The Psychology of Religious Living,* by Karl R. Stolz. Professor Stolz first deals with "backgrounds of the religious quest," in which he discusses the nature of religion, origins of re-

ligion, the evolution of the idea of God, humanism, action versus reaction mysticism, religious personalities and science, the rise and development of the psychology of religion, methods of investigation, and current schools of psychology and religious personalities. He then concentrates attention on "religious experience and personality," dealing with the religious integration of personality, the factors of sin and temptation, the recentering of personality, methods of personality control, the elements of balanced religious personality, prayer, worship, religion and mental health.

Professor Stolz' book might then well be followed by Henry C. Link's, *The Rediscovery of Man.* This book is written in Link's popular style, and while its distinctively religious value is not very great, the book seeks to answer the question, "What is psychology?" in a way that helps the reader to realize the tremendous practical possibilities of this modern approach to the study of man and of human affairs. The symposium, edited by Albert Edward Wiggam, *Exploring Your Mind With a Psychologist,* will confront you with ten of the most interesting questions raised by psychology concerning you, yourself, and provide you with the aid of as many experts in answering these intensely interesting human questions.

II. Approaches to Personality

The indispensable introductory book to the new science of personality is Gordon W. Allport's *Personality, A Psychological Interpretation.* The author is Associate Professor of Psychology in Harvard University. The book was published in 1937, and immediately took its place as the standard text in this field. Five main aspects of psychology and the study of individuality are presented: (1) The historical-psychological approach to personality; (2) The development of personality; (3) The structure of personality; (4) The analysis of personality; (5) The understanding of personality. Here is no light reading for an off-day, but a month's hard work that will test the student's stamina, but will richly repay all that the study costs.

Following Allport should come the somewhat older, almost equally valuable studies by Gardiner Murphy and Fredrech Jensen, *Approaches to Personality.* Here we are presented with (1) The approach from experimental psychology: Gestalt and type; (2) Personality and mental elements, the behaviorism approach; (3) The psychology of Freud, Jung, and Adler—psychoanalysis, analytical psychology, individual psychology; (4) The child guidance approach to the study of personality—the child guidance movement, eclecticism in child study, character traits, a systematic theory of personality. Again we do not find easy reading, but exhaustiveness and thoroughness for which no magazine-style popular books can prove a substitute.

Sociology and psychology have become wedded in this partnership in the study and enrichment of personality. From concentration of attention on the individual, the student may well next turn to a look at society through the eyes of a psychologist. No better book for this purpose is available than James Reinhardt's *Social Psychology.* Dr. Reinhardt is Professor of Sociology at the University of Nebraska. In the first section of the book he deals with the psycho-social factors of human life. He then turns to social norms and adjustment patterns, showing how culture affects personality and the effect on personality of race, group experiences, class distinctions, occupation, insecurity. Especially valuable are his case studies of individuals and families affected during recent years by the depression. Very little is said about religion, but the minister will discover a mine of materials with religious implications.

The psychiatrist must be permitted the last word in this study of approaches to personality. The reader would do well to take up next *Human Personality and the Environment* by Charles Macfie Campbell, Professor of Psychiatry, Harvard Medical School. In this book, a master psychiatrist brings together the two extremes of individuality and sociality as he deals with the relation of personality to the physico-chemical environment; the personality and the component structure of the organism; the development of per-

sonality; dynamic systems of personality and their integration; the tasks of personality; personality in its relationship to the total situation. The minister who is a stranger to the psychiatric viewpoint will find much that is rather startling in Dr. Campbell's treatise, but it should stimulate to vigorous even though combative thinking. One who has read carefully this book will perhaps never again have quite the same outlook on his neighbors, his parishioners, humanity at large.

III. Psychology and Mental Health

Within the past dozen years, psychiatry has come to be a leading medical specialty. Vast enthusiasm has been developed for the study of mental conditions as they affect physical conditions, and vice versa. An astonishing new interest has arisen in mental illness and personality disorders. The most comprehensive single volume is Dr. William S. Sadler's *Theory and Practice of Psychiatry.* This is such a huge volume and so expensive that Dr. Sadler was prevailed upon to bring it within briefer compass for those who are not physicians. The resultant volume is entitled *Psychiatric Nursing,* and while written primarily for the trained nurse, it is no less valuable for the social worker and the minister. The book forms a comprehensive introduction to the cause and treatment of mental illness.

Having got this look into the psycopathic aspect, through the eyes of a busy practitioner, the student might well turn to the recent volume by Dr. Karen Horney, *The Neurotic Personality of our Times.* Dr. Horney was formerly Associate Director for the Chicago Institute for Psychoanalysis, and quite naturally has a Freudian viewpoint. He gives due credit to Freud, but shows how far Psychoanalysis has gone beyond the original Freudian doctrines. He sets out reasons for speaking of a "neurotic personality of our times," and then deals with the neuroses that manifest themselves in anxiety, hostility, love starvation, sex perversion, over-ambition, competitiveness, the guilt feeling, neurotic suffering. The author is clear and incisive in his thinking, reasonably non-technical, and gives to the reader an insight into the

alarmingly increasing number of neurotics with which every minister must deal.

Searching for a fairly simple and readable authoritative book dealing with psychotherapy, the minister may well secure Dr. Leland D. Hinsie's *Concepts and Problems of Psychotherapy.* The author is Professor of Chemical Psychiatry, College of Physicians and Surgeons, Columbia University. The purpose of the book is to indicate the general conceptions that prevail with respect to structure and functions of the mind, and to show, as nearly as possible, what influences these conceptions have had upon the problems of Psychotherapy. A companion book is *The Common Neuroses,* by Dr. T. A. Ross, formerly Medical Director, Cassell Hospital for Functional Nervous Disorders. This relatively brief volume is an introduction to psychological treatment for students and practitioners. It contains an excellent classification of the psychoneuroses, and has much concerning treatment that the minister can translate into terms of pastoral care.

In a religious vein, but following somewhat closely the lead of the medical science, is the new book by Charles T. Holman, *The Religion of a Healthy Mind.* Dr. Holman, of the Faculty of the Divinity School, University of Chicago, deals first with factors that menace mental health, and then devotes eight excellent chapters to showing how Christian faith promotes mental health. Along somewhat the same line is Anton Boisen's *Exploration of the Inner World.* Dr. Boisen has some rather fantastic theology in his book, but displays deep insight into lives that have lost their balance and shows how religion can help restore them to normality.

A much discussed and widely read book in this field is *Pastoral Psychiatry* by J. S. Bonnell. This book's distinctive feature is that it is so thoroughly Christian, and makes such appropriate and generous use of the Scriptures. The book is not scientific but is full of illustrations and case studies that make it fascinating reading. Two older books which are still quite useful are Dr. John Rathbone Oliver's *Pastoral Psychiatry and Mental Health,* and Professor Karl Stolz' *Pastoral Psychology.*

IV. A Person-Minded Ministry

One does not have to wait until all the books suggested above have been read before turning to Richard Henry Edward's *A Person-Minded Ministry.* Beginning with this concept of person-mindedness as a fundamental qualification of the Christian minister, the author shows the necessity and gives the technique for getting and facing facts about people, and then acting on the basis of these facts. This leads to the discussion of the minister as personal counselor, and as "quickener and guide" of voluntary groups. Beyond individuals and church groups lies the social order which the minister is set to reconstruct in a great partnership with Christ and Christians. If he is to do this successfully, he must be an interpreter of eternal personal values. The closing chapter sets forth the requisites for a person-minded ministry.

Growing out of this interest in persons will come a desire to study persons at the various age levels and in primary social relationships. Few books from the psychological standpoint have equalled the Blantons' (Smiley and Margaret Gray) *Child Guidance.* This is a thoroughly scientific treatment by two skilled physicians. A simpler and much more definitely religious book dealing with childhood is Professor Lewis J. Sherrill's *The Opening Doors of Childhood*—one of the most delightful volumes on the religious education of children in print. Along with this book should go the more comprehensive studies by Ernest J. Chave, *Personality Development in Children.* Of the many excellent books on the psychology of adolescence these must be mentioned in any list: Conklin, D. S., *Principles of Adolescent Psychology;* Dimock, *Rediscovering the Adolescent;* Miller, Basil, *Growing Into Life;* Schwab and Veeder, *The Adolescent, His Conflicts and Escapes.*

Concerning the difficult and delicate problem of sex psychology, these are among the newer and more reliable treatises: Exner, M. J., *The Sexual Side of Marriage;* Elliott-Bone, *The Sex Life of Youth;* Strain, Frances B., *New Patterns in Sex Teaching;* also *Sex in Childhood.*

For further study of the adult group, the minister will want *The Way of Adult Education,* by Earl F. Zeigler; *Man's Search for Himself,* by E. E. Aubrey; *Do Adolescents Need Parents?* by Katherine Taylor; *Discovering Ourselves* by Strecker and Appel; *Church Education for Family Life* by Blanche Carrier; *The Modern Family and the Church* by Regina W. Wieman.

Of course no one man will get and read all of these books, but it is submitted that the minister who will make careful selection, and then follow a course of reading in this field that will give him first hand acquaintance with the best in each of these categories, will as a result find himself and his ministry greatly enriched, and new levels of effectiveness reached, both in his preaching and in his pastoral service as he becomes more and more person-minded and therefore more and more Christ-minded.

Life Factors and Tendencies.

By the Managing Editor

Baptist Papers.

We are happy in this issue to give our readers an able and interesting historical article about the beginnings of Baptist Journalism. It fits well into the very special efforts making for new appreciation of the weekly papers of Southern Baptists.

The last twenty years have been particularly difficult for these journals. Their problems have been serious and chronic. The time has come when these problems are seeking solution not by subsidy but by subscriptions.

Like all denominational institutions the papers seek readers not primarily on the ground of need but on the ground of service. They do not exist, or struggle for existence, for their own sakes, nor for the sake of those who produce them. They are a necessary instrument of intelligent and loyal devotion to the Christian task.

If as many as one-fourth of the Baptist families read the weekly publications of Southern Baptists there would be a glorious advance in our Christian experience and in the joyous support of all our denominational undertakings. It is encouraging to see a tide of interest in this expansion campaign rising in some quarters to holy enthusiasm.

Somebody Ought to Tell Us the Truth.

Now that America has definitely assumed the duty of arming to the teeth in defense of its ideals, its safety and its aims as a world power and arbiter of the destinies of many nations, we must be prepared to pay the price of the role. And that price will be stupendous beyond all present calculating. With sixteen billions already voted by Congress and with a pros-

pect of a deficit of eight billions for the current fiscal year, it would seem obvious to the most elemental mind that to preserve "the American Way of Life" we must all accept a less expensive way of living. We cannot preserve our "Way of Life" and maintain our ambitious way of living.

Politicians, in this election year, are giving assurances that "Labor" is to lose none of the "gains" achieved in recent years, no laws altered except to better "Labor's" position; that none of the "welfare gains" and "security" provisions are to be sacrificed in any measure; and even that "Business" is to be given a return of prosperity with legitimate profits.

All this is sheer effort at delusion on the part of the politicians and willing illusion on the part of the people who accept it. We can not have all this defense preparation without paying for it, and we can not pay for it without cutting down our expenditures and cutting in deeply on our savings and he is no good American who would ask for it so. Besides being stupid any such expectation is wicked.

Hitler did not get his war machine by any such childish talk. He asked Germans to give up butter that they might get bullets; to endure all sorts of sacrifice for the sake of Germany's destiny.

The British are accepting—most of them surely—very great material losses and no end of sacrifices of material advantage for what they think is a life and death struggle for their own freedom and for the freedom of all men who prize freedom; and ultimately for the freedom of mankind. The overwhelming sympathy of Americans is with the British and we are making this hectic preparation, with reckless outlays of money, in order, in large part, to assist them before it is too late. And yet the politicians in Washington are telling us we can do all this with no loss of our standards of material living. We have driven hard bargains with the British for most of the help thus far extended. If we were helping on principle or out of self-protecting caution it is a cruel shame to have demanded payments for what we have done. No, we must pay for what we are getting. Politicians shouldn't even try to deceive us. Since they are trying to de-

ceive us we ought to have enough sense and character not to be deceived.

Nor is there any use nursing the notion that we can throw the weight of overwhelming sympathy, and vast material resources, and diplomatic endeavors to the side of Great Britain and still remain aloof from actual warfare. In 1916 Mr. Wilson was (barely) re-elected by the influence of the slogan "He kept us out of the war," when he knew, as many others knew, that the United States would very soon be taking her place in the war. The commitments already made will inevitably lead the United States into active war if the struggle shall continue as much as a year longer, very probably in much less than a year.

But we need to consider much more deeply than most of us are considering whether we are concerned for a "Way of Life" or for a way of living. What is "the American Way of Life"? Are we committed to ethical and spiritual ideals, to social standards and principles that constitute for us a national and social ideal that we must exalt and preserve at all cost?

There is ground for serious apprehension here. Do we measure life by material satisfactions or by spiritual values? Is America committed—for life and unto death—to honor, purity, integrity, brotherhood, freedom? To what extent are ease, pleasure, fleshly indulgences, gain, power our demands and our passions?

Bacchus, Venus, Fortuna and Mammon make up a pantheon at whose shrines millions of Americans worship. None of these nor all of them ever built a nation or a civilization. They have corrupted all peoples and have turned many nations into the rubbish heap of history.

The crisis of today calls for rethinking, reforming, rebuilding our "American Way of Life" and our American ways of living. Unless we shall do these things all the schemes of New Deals, Square Deals, and all other deals will not save us. Americans must learn the principle and pursue the practice of a sane asceticism or see our land "to hastening ills a prey."

Southern Baptist Historical Society Bulletin

On August 29, the annual meeting was held at Ridgecrest. Among items of interest these stand out.

The charter of the Society, issued by the State of Kentucky, was presented, with the list of one hundred and one names of charter members.

Recognition was given to the services of Reverend John Leland the centenary of whose death is being marked by exercises in Cheshire, Mass., and in Orange, Va. A message was sent to Cheshire where a memorial was being dedicated with exercises including parts by the Governors of Massachusetts and Connecticut. Action was taken to have the Society represented at special exercises to be held at Orange, Virginia, in 1941. It was in Virginia that Leland did his great work toward procuring recognition of religious freedom in the fundamental documents of the United States.

It was announced that in principle agreement has been entered into for joint membership in State Societies and the Southern Society. The Executive Committee was authorized to make detailed agreements with any State body.

A gavel was presented and accepted with a vote of thanks by Mrs. Loulie Latimer Owens. It was made from wood from one of the pews of the First Baptist Church building in Greenville, S. C., in which the original Southern Seminary faculty and students worshiped. The President reported a number of other gifts of materials and memorials of Baptist history during the year; but he stated that only a small beginning has been made. These materials are desired from all who can send them.

Officers were re-elected. Dr. Leo T. Crisman was elected Custodian to succeed Dr. Thomas A. Johnson, deceased; and the Secretary was instructed to send to Dr. Johnson's family a message of appreciation of his fine services and sympathy in their loss. At request of Dr. J. T. Watts, Dr. J. F. Fraser was elected Vice-president for Maryland instead of Dr. Watts.

The next annual meeting will be held in Birmingham in connection with the Southern Baptist Convention in May, 1941.

Book Reviews

I. EDUCATION, WORSHIP, PRACTICAL

Go Ye, Therefore. By Floyd V. Brower. Cokesbury Press, Nashville. Price 35 cents.

The Bishops of the Methodist Church are working toward a program known as "The Methodist Advance." The United Church, consisting of both Northern and Southern branches, finding itself faced with world confusion and world need, sees the way out in a great crusade of evangelism. In a statement to the whole Church, the Bishops said, "It is an hour when men shall either heed the gospel of Christ or be lost in their darkness. It is not a matter of choice between different ways of salvation. The choice is between Christianity and confusion, Christ or collapse, nor can this choice be deferred."

This book, issued in an inexpensive edition, is intended as a guide to the program of evangelism which United Methodists are projecting. It sets forth briefly the enlarging conception of evangelism which is necessary for a modern approach. There is then outlined the type of evangelism demanded "for a time like this." Evangelism is set forth not as something added to the church program to be given attention occasionally, but as the perennial task of the churches. The attack throughout is by way of educational evangelism. A graded evangelism is proposed, and methods suggested which are appropriate for children, for young people, and for adults. In the chapters on methods and resources, very little mention is made of the preaching and revival type of evangelism. The procedures suggested are intended almost entirely to secure the enlistment and co-operation of pastor and people in reaching unreached individuals by means of personal contacts and persuasion. One misses the old time fervor of Methodist's concern for souls, and the conviction of Christ's power to save "unto the uttermost." The emphasis

is primarily on salvation by cultural processes, with almost complete dependence on personal work along educational lines. It will be interesting to observe the extent to which the Methodist Advance will go forward along the lines indicated by this evangelistic guide book. G. S. DOBBINS

A Person-Minded Ministry. By Richard Henry Edwards. Cokesbury Press, Nashville, Tenn. Price $2.00. 253 pages.

For this book we have been waiting since psychology began to reveal to us some of the enormous potentialities of the study of persons. Mr. Edwards' qualifications for writing the book are distinct—Yale, Yale Divinity and Graduate Schools, and Union Theological Seminary, then pastor, followed by a period of Y. M. C. A. service and latterly, for eighteen years, executive of the United Religious Work at Cornell University. His ministry has been spent for the most part among young people and on the univesity campus. The author confesses at the beginning how Jesus' concept of the supremacy of personality early captivated him, and then tells how it has led him out into ever-enlarging circles of concern for the better understanding of the individual.

The forthright style of the author is indicated in this introductory statement: "This book is intended for ministers in the most inclusive sense—ordained and unordained. Having, as a Congregational minister, scant respect for the doctrine of the clergy as a separate order from the laity, but believing profoundly in the priesthood of all believers, I mean this book for all sorts and kinds of ministers who would heighten their skills in dealing with other persons, who love the person-mindedness of Jesus, and who find Him the superlative artist in creative relationships, both human and divine."

The book opens with a discussion of the significance of person-mindedness for the minister today. At once the author recognizes, however, that person-mindedness does not mean isolated individualism, hence he next attacks the problem of "achieving together." If the minister is to be person-

minded, he must know persons, thus the next two chapters deal with the technique of securing the important facts about people, interpreting these facts, and acting on the basis of the facts. All this study is to the end that the minister may be an efficient personal counselor, and one of the most valuable chapters deals with the art of counseling. The author recognizes a church as primarily a voluntary social group, made up of voluntary groups, so that one of the minister's most valuable functions is that of "quickener and guide" of these groups. Always the minister must recognize that individuals and groups exist in a social order, hence the minister's responsibility as creative partner in the reconstruction of the social order. Past these immediate human values lie eternal values, and with deep spiritual insight the author points to the minister's opportunity and responsibility for the incarnation and the interpretation of these supreme values. The closing chapter summarizes the minister's necessary preparation for a person-minded ministry.

By all means add this book to your list for fall reading.

G. S. Dobbins

The Making of the Spiritual Mind. By Robert MacGowan. The Fleming H. Revell Company, New York. Price $1.00. 127 pages.

Do you want to read something that is like a brilliant searchlight beam piercing the darkness and lighting up here and there scenes of pure beauty? Would you like to escape from the noise and confusion and sordidness of the present situation into a rare and stimulating atmosphere, where the things that really matter suddenly assume their significance while the inconsequential things fade out? Then you will want to read *The Making of the Spiritual Mind.* The author is a Scot by birth, English by training, American by experience, Presbyterian no doubt by predestination. He is the author of a number of books of poetry, philosophy, religion. It is said of him that he "has been especially used of God in meetings for the Deepening of the Spiritual Life."

One might think in glancing at the Table of Contents that this is another book on the psychology of religious life. Yet in the 125 pages I have not discovered the word "psychology" at all. The author writes of "the mystery of man" but he writes of man more as a poet than as a scientist. He deals with "the ministry of the spirit," yet it is as a true minister that he writes. A chapter is devoted to "the maturing life," but about this psychological phrase we find gathered no shop talk, but rather the halo of the lovely in religion. The final chapter portrays "the masterpiece," the perfect example, the conquering spirit, the ideal objective, the spiritual axis—Jesus Christ, the man of Galilee. The minister who reads this book and does not get at least four soul-satisfying sermons out of it should examine himself to see whether or not his spiritual imagination is failing and his love for the eternal growing dim. G. S. DOBBINS

Building the Church. By Mark Allison Matthews, D.D., American Tract Society, 21 West 46th St., New York. 191 pages. Price $1.00.

One of the truly great pastors of the generation just past was Dr. Mark Matthews. A native of Georgia, he began preaching when only nineteen years of age, and was ordained to the Presbyterian ministry the next year. His first pastorate was at Jackson, Tenn., where after six years he was invited to become pastor of the First Presbyterian Church of Seattle. For more than half a century he served this great church, preaching to immense congregations, and recognized as "Seattle's first citizen." Dr. Matthews completed the manuscript of this book just a few weeks before his death.

Taking as his beginning point Peter's confession, Dr. Matthews proceeds to interpret the church as Christ's supreme agency through which he proposed to accomplish his redemptive ministry. Christ the founder, the Bible the textbook, the Holy Spirit the supernatural guide, redeemed human lives the objectives and the materials—these forces make the church impregnable and invincible. With old-fashioned

missionary vigor, Dr. Matthews sets out the supreme purpose of the church as the evangelization of the world. Out of a wealth of experience, the author counsels his fellow ministers, especially young ministers, regarding the church's work and organization, and the place of the pastor in the life of the church. Of course this is all from a distinctly Presbyterian standpoint, but it makes wise and helpful reading for any minister. It is good to feel that Dr. Matthews will continue to live through this book which breathes so much of his spirit and indomitable determination to be a good master builder of Christ's church. G. S. Dobbins

Reaching the Unchurched. By Alfred L. Murray. Round Table Press, 10 Rockefeller Plaza, New York. 150 pages. Price $1.50.

This excellent book comes right out of the heart of a busy pastor who has become widely known, especially in evangelistic work. He is Chairman of the Committee on Evangelism of the Pennsylvania Baptist Convention and a member of the Pennsylvania Department of Evangelism of the Federal Council of the Church of Christ in America. His recently published *Psychology for Christian Teachers* has received wide commendation in religious education circles.

"This is a book," we are told, "on ways and means for dealing constructively with the most difficult task facing the Christian congregation, that of discovering, developing and making effective use of a trained group of laymen, women, and young people in the year-round evangelistic program of the Church." The author makes much use of his personal experiences in "reaching the unchurched," especially in winning the unsaved to Christ and then enlisting them in church service.

The special value of the book is its stimulation to a fresh realization of the immense possibilities of soul-winning by means of the simple efforts of every day Christians, under the leadership of their pastor, in the ordinary rounds of social and business contacts. The author tells of the power of

"a word in season," how tracts may be used effectively, the value of example, the place of prayer, the effectiveness of friendliness and invitation, the possibilities of evangelism through letter writing, and other similar ways of winning. It is suggested that the several chapters be made the basis of discussion, conference, prayer in teachers' meetings, youth groups, prayer meetings, and the like. The preacher will find some stimulating sermonic materials, and teachers and leaders will find much that is inspiring and helpful.

G. S. Dobbins

The Art of Prayer. By Rev. William Bruce Walker. American Tract Society, New York. $1.50.

This book on prayer is marked by simplicity and old fashioned faith. It undertakes no philosophic discussion, raises no psychological problems, is naively unconscious of modern scientific difficulties, but takes the reader on a walk with Jesus and those who knew him and have tested his prayer promises, and converses with them intimately and lovingly concerning the meaning, the reality, the purposes, the values, the certainties of faithful prayer.

Does God answer prayer today? The author replies with a simple personal experience in which he found peace at a time of heart-breaking sorrow. Can we obtain victory in prayer? Instances are given in which victory has been found, and the requirements for such victory then deduced. How solve the problem of unanswered prayer? We are given a glimpse of those who might have thought their prayers unanswered but to whom God gave something better than they asked. What are the elements of prevailing prayer? Pictures of praying men, in and out of the Bible are flashed on the screen, and from them we learn what it takes to make prayer effectual. How shall we pray? We go to school to Jesus, and from him learn the secret. What will prayer do for us? We are made to see what it did for Joseph, for David, for Elijah, for Isaiah, for Paul, and are led to see that what prayer did for them it can do for us.

It occurs to the reviewer that this book would form a wonderfully fine basis for a series of prayer meeting studies. Selected chapters or combinations of chapters could be used for the stimulation and guidance of thought and discussion, supplemented by the practice of prayer, by means of which the group would come into increasing mastery of "the art of prayer." G. S. DOBBINS

The Sunny-Side of the Sick Room. By Joseph Taylor Britan. Zondervan Publishing House, Grand Rapids, Mich. 128 pages. Price $1.00.

This chaplain of a great Presbyterian hospital in Philadelphia has produced a book that every minister will want. We all know it is the minister's business to bring sunshine and cheer into the sickroom, but just how to do it is not always easy. The volume consists of a series of meditations and Scripture interpretations classified under three main heads: (1) health, (2) healing, (3) happiness. The pastor will see at once possibilities of use of these quieting, calming, hopeful, and helpful messages as he visits those who are undergoing suffering. The score of beautiful and well selected poems are alone worth the price of the book. G. S. DOBBINS

The Practice of His Presence. By Thomas A. Stafford. Fleming H. Revell Company, New York. Price $1.50.

The volume of devotional literature has flowed from the presses within recent years in a steady stream. Ministers and lay Christians alike have felt the deep need of stimulation and guidance for their inner lives. This book is a rich treasure house of devotional materials. The first section consists of prayers and readings for occasional use—for Christian homes, for Christian work, for the sick, for peace, for God's children in darkness and the like. The second section is made up of readings and prayers for family use—a brief order of family worship, selections from the Psalms, from the parables

of Jesus, general selections from the Scriptures, daily prayers for a month, brief daily readings and prayers. The third section provides aids in the cultivation of the spiritual life—meditation and prayer in odd moments, a system of self-examination, meditation before Holy Communion, prayer after Communion, etc. The final sections contain unusually helpful and suggestive meditations on belief and life, essays on religion, and selected religious poetry. This is a choice book for a family desiring to make the home a true center of worship.

G. S. DOBBINS

Training. By Muriel Lester. Cokesbury Press. Nashville. Price ten cents.

This booklet of fifteen pages is a stirring challenge to match the disciplined efficiency of the warring soldiers of destruction with a like discipline self-imposed by soldiers of Christ on the mission of salvation. We as Christians must out-train the totalitarians, outmatch their "intrepidity, contempt for comfort, surrender of private interest, obedience to command" with a superior courage, frugality, loyalty and selflessness. Muriel Lester is a brilliant advocate of peace, yet she has in this brief address translated the militant spirit of Japan and Germany into terms of militant Christianity.

G. S. DOBBINS

Teaching Intermediates. By Lucile Desjardins. The Judson Press. Price forty cents.

This is one of the brief, inexpensive specialization texts to be used in the leadership education courses for Northern Baptist Sunday School Teachers. The treatment is well organized, concise, practical, helpful. There is first a brief look at "Intermediates," then worthy goals in teaching and leading Intermediates are suggested, followed by an excellent chapter on "ways of teaching." The chapter on projects for Intermediates is especially stimulating and suggestive. One of the

most valuable features is the "Suggestionnaire" by means of which the pupil makes self-revelation of his interest in religious matters and his present knowledge concerning the things of religion. The "Self-Rating Scale for Church School Teachers" is also interesting and valuable. Any Intermediate worker who will study this brief text will be amply repaid.

G. S. DOBBINS

Our Little Child Faces Life. By Mary Clemens Odell. Cokesbury Press, Nashville. 50 cents.

How shall we answer the child's questions about the beginning of life, the end of life in death, who God is, why we should pray, who Jesus is and what he does for us, the real meaning of Christmas, what to do when we are afraid, what happens when we do wrong, and similar questions? This booklet of less than a hundred pages is "a highly personal account of real experiences which one Christian mother has had in the guidance of her small son." Characterized by charming simplicity, the booklet yet reveals a profound insight into child nature and nurture. This would make a lovely gift for a family into which a baby has come. Every mother would devour it eagerly and even father would enjoy it.

G. S. DOBBINS

Teaching in the Church School. By Frances Cole McLester. Cokesbury Press, Nashville. Price sixty cents.

The author has succeeded well in bringing the viewpoint of the so-called 'new education' to the service of church school education. The book throughout deals with principles of teaching and learning as applied broadly to religious education. It is rather a philosophy of religious education than a guide to teachers in actual classroom procedures. Advanced, progressive teachers and educational directors will find the book stimulating, but it is feared that the average Sunday-school teacher will be lost in the mazes of unfamiliar terms

and ideas. When the plain man puzzles over a statement and then is told that "this statement is in accord with organismic psychology as opposed to atomistic psychology," his confusion is apt to be worse confounded. One of the chief values of the book is the excellent bibliography which accompanies each chapter. G. S. DOBBINS

The Evening Altar. By Carl Wallace Petty. Cokesbury Press, Nashville. Price $1.00.

This little book of devotional essays is intended to be used in connection with the daily "quiet time" of meditation and prayer. It departs from the familiar form of Bible passage with comment and suggestions for prayer, instead focusing thought on certain great themes, such as memory, courage, hope, faith, success, fear, loyalty, temptation, crosses, work, happiness, insight. The brief essays have a sort of Emersonesque quality—epigrammatic, universal, penetrating, smooth flowing, polished, yet simple and sincere. Each essay is followed by a prayer, and one has the feeling that the prayer flows from a deep reservoir of spiritual contacts and insights. Here is indeed enrichment for the soul. G. S. DOBBINS

The Pastor In Action. By Ambrose Moody Bailey. Round Table Press, New York, 1939. Price $1.75.

The most obvious thing about this book is its freshness and readableness. The author is a veteran pastor, and while there is much that is technical in the treatment, there is even more of human interest. Here is no mere encyclopedia of pastoral methods, but rather the sharing of experience from the warm heart of a minister of Jesus Christ who loves people and believes passionately in the Christian Gospel.

Dr. Bailey begins with the call to the gospel ministry, which he sets forth in a series of contrasts—what people expect of the minister, and what the minister actually is. He begins with the young minister in his first pastorate and

traces his career step by step as he goes from a right start on to expertness as "shepherd of the flock." In between he discusses matters or organization, of human contacts, of the Sunday morning worship services and the weekly prayer meetings. He has the reader to sit with pastor at the church office, to go with him on his rounds of visits, to watch him as he deals with the practical financial affairs of the church, and as he functions in the capacity of preacher, counselor, administrator, and friend at large.

Somehow this book lifts the pastoral ministry out of its apparent commonplaceness and exalts it into the place which Jesus meant that it should have—the highest human office. Its chief value lies not in its detailing of procedures but in its suggestiveness as to how the age-old work of the under-shepherd of Christ may be given new and fresh terms of modern efficiency. To miss this book would be to miss one of the best discussions within recent years of the work of the pastor. G. S. DOBBINS

The Road to Certainty. By Clovis G. Chappell. Cokesbury Press. Price $1.00.

This volume maintains the standard of other volumes of Dr. Chappell. The sermons are simple, vigorous, in touch with life and helpful. J. B. WEATHERSPOON

Christian Giving. By Clarence Edward Macartney. Zondervan Publishing House, Grand Rapids, Michigan. Price $1.00 in paper. $1.50 in cloth.

Dr. Macartney, minister of the First Presbyterian Church, Pittsburgh, Pennsylvania, tells in the foreword that it is his plan to preach a sermon every year at the time of the annual pledge for the maintenance of his church. This sermon is one of that series. It is an excellent example of spiritual motivation of church finances. G. S. DOBBINS

II. MISSIONS, RELIGIONS, HISTORY

Stewardship Applied in Missions. By J. B. Lawrence, Home Mission Board, Southern Baptist Convention, Atlanta, Ga. 1940. 128 pages.

Executive Secretary Lawrence, on the title page, describes this study book, as "A study of the fundamental principle of God's ownership, as applied to the missionary enterprise." Noted for the vigor, clarity and eloquent earnestness of his addresses and his writings it is still not too much to say that Dr. Lawrence here reaches his highest expression. Five aspects of his subject are discussed (all Southern Baptist study books must conform to the five chapter plan) with orderly presentation of the argument, constant use of the Scriptures, and with direct urgency which no reader can evade. The similarity of chapter topics results in a good deal of repetition of ideas, by which increased emphasis is gained. Thus we may hope the principles and the Word of God may be deeply fixed in minds and hearts and become principles of experience and practice in thousands of lives.

We would not all dispose the ideas of this book with the same proportion and with the same emphases. I would, for example, redistribute the stress between money and life; between total stewardship and tithing. But it would be chiefly a difference of stress and Dr. Lawrence has unusual skill in placing strong emphasis at various points. I think that the arguments for tithing are overdone by a number of its advocates, but I always hesitate to say so, fearing to encourage any one to drop legalism before he has committed himself fully to "the law of the spirit of life in Christ Jesus."

One has to strain the legitimate interpretation of Scripture and principle to make money "absolutely necessary" to every work of the Gospel; and to put the whole authority of Christ under the exact co-operative plan and budget of Southern Baptists. I seem to detect the sense of strain occasionally as this is argued.

I could wish also that the book might not seem to imply at several of its steps that Baptists and their churches are God's sole kingdom agents and agencies; as also that it might not construe Paul's concept of the church in Ephesians 1-4:16 as connoting only or even primarily a local Baptist church, as these are now constituted.

But all this does not change the judgment that here is a book of major importance for Southern Baptists, nor the wish that it may be studied by tens of thousands of them.

When it is printed again let the proof reader be a bit more alert. W. O. CARVER

Living Religions and a World Faith. By William Ernest Hocking, Alford Professor of Philosophy in Harvard University. New York. 1940. The Macmillan Company. 291 pages. $2.50.

Dr. Hocking is one of the most penetrating and influential thinkers in the realm of religion in our modern questing world.

He was chairman of the Layman's Commission for Rethinking Missions ten years ago, and author of the most significant part of the volume reporting the findings of the Commission. Prior to that he was not outstanding in missionary counsels and support. His "Report" looked definitely to a rather radical reintepretation and reconstitution of the modern missionary undertaking to bring it in line with the "liberal" theology. Failing in this, his group, after a time, undertook a new *Movement for Worldwide Christianity*, which in 1939 surrendered its effort as a separate movement, while its advocates continue to offer their ideas to the existing missionary institutions and workers.

The title to Dr. Hocking's volume indicates very accurately its aim and in general its line of approach. The material of the volume was used in *The Hibbert Lectures* as well as in other connections.

The main line of thought runs through the study of the "living religions," and aims at commending the processes of a

sincere and scientific synthesis to the goal of a true world religion. It offers a method for promoting this desired synthesis, a new missionary institution that will promote and conduct fraternal inter-faith institutions where men of the various religions will seek understanding of religions and religion and seek a common, comprehensive adequate "world faith."

There are four lectures: "Religion and Religions;" "Some Characteristics of Oriental Religions;" "Ways to a World Faith;" "The Present Stage and the Next." The first section of the first lecture must induce a critical and defensive attitude in many readers whose unprejudiced consideration the author should hope for. It is on "The Scandal of Plurality," at one point in which he lays down the proposition: "God is in his world, but Buddha, Jesus, Mohammed are in their little private closets and we shall thank them, but never return to them. Such is the spirit of world citizenship at this moment." The course of the volume does not commit the author to any such superficiality—far from it.

This volume must be reckoned one of the major contributions to the rethinking of missions which has been intensively carried on for the last twenty years. It is the latest in a limited list of front rank studies that includes the Jerusalem conference (1928) volume on *The Christian Message; Rethinking Missions;* Baker's *Christian Missions and a New World Culture;* Buck's *Christianity Tested;* Kraemer's *The Christian Message in a Non-Christian World;* White's *A Working Faith for the World.*

To complete a list of works requisite to a thorough study of Missions in our world today one must of course include Latourette's great five volume History, pending completion of which, and even then for briefer, comprehensive outline this reviewer's *The Course of Christian Missions* may be added. Professor Hocking at several points takes explicit issue with Kraemer, and I must say that, if I understand Kraemer's basal concept of *"Biblical Realism,"* Hocking misunderstands it and misses the real point in opposing it.

One must also think that a fuller and more discerning recognition of the history of modern missions would have resulted in other judgments than we find at some places. Specifically the attitude of missionary Christianity toward other systems as conceived and denounced in this volume lacks full support in the facts. In general the discussion deals too much with the concepts of systems. "Christianity" and "Buddhism" would almost seem personal entities in not a few paragraphs. This is a common habit of us who write of religions that needs more guarding than it gets.

In a final word I lift out for emphasis my judgment that this now latest of contributions to the serious studies of world religion is of highest importance. W. O. CARVER

England: Before and After Wesley. By J. Wesley Bready. Harper and Brothers. 1939. 463 pages. Price $3.50.

This is a large book, with a great theme and treated in a magnificent manner. It is the "history of a great spiritual movement," and is "the story of an epochal movement in which Wesley was the master-figure;" but also it is infinitely more. There is little of "World-history," related to these movements, that is omitted; the social economic and political backgrounds are treated with a deft hand, while the spiritual implications of those times and all times are dealt with sympathetically and naturally.

The book is divided into three "Parts": PART I, "Before the Spiritual Awakening," has nine chapters, well outlined, and easily read: 1. Triple Tragedies. 2. Deism and Its Aftermath. 3. Blind Guides. 4. Pulpits Profound. 5. The Better Teaching. 6. Slave Trading and Bubble Finance. 7. Politics, Penal Code and Prisons. 8. Expiring Hopes. 9. Dawn Deferred. PART II. "A Baptism of Fire," has eight chapters: 10. The Emergence of a Prophet. 11. The Shaping of a Crusade. 12. The Preaching of Social Righteousness. 13. The Reassertion of the Christian Ethic. 14. The Spirit of Equity and Fellowship. 15. The Passing of a Prophet. 16. A People

Finds its Soul. 17. The Perennial Critic. PART III, "Some Fruits of Faith," with six chapters: 18. The Abolition of Slavery. 19. The Foundations of Popular Education. 20. Parallel Creative Victories. 21. Bulwarks of Social Liberty. 22. Creative Social Service. 23. Christendom—Whether Bound?

This bare outline of Contents gives little notion of the real meat of the book, but suggests the range of subjects discussed. The possession of any of the standard volumes on the life and times of the Wesleys, will not substitute for this one; largely this book "has everything." There are fourteen full-page illustrations, a comprehensive, available index, and the body of the text is thoroughly "documented and noted" throughout. This book richly deserves the wide reading and study that one predicts it will receive. F. M. POWELL

Japanese Youth Faces Life. By Dorothy Carver Garrott. Broadman Press, Nashville, Tenn., March 25, 1940. 128 pages. Price, Cloth 75 cents, paper 50 cents.

Mrs. Garrott is a daughter of Dr. W. O. Carver and has just returned to begin her second period of service as a missionary of the Foreign Mission Board of the Southern Baptist Convention in Japan where, with her husband, Dr. Wm. Maxfield Garrott, she will be located in Tokyo for work in the new Baptist Seminary.

The book is written in the interest of our mission work in Japan and each chapter deals with an important problem of the youth of Japan. Japan is not considered a field for medical missions in the general sense, but in tubercular cases there is need for hospitalization. Japanese youths desire an education, Christian education supplies a very important need. Though Baptists among the denominations began work relatively late, our schools are fulfilling their opportunity in character building. Japanese social conditions, with the conflict between the old and the new, make it difficult for young people there to live the Christian life.

In this, missionaries and institutions are helping to solve the problems. Though "the Japanese have a beautiful religion of their own" they are not satisfied and many are finding satisfaction in the Christian faith. The author begins and closes with a statement of the conviction that the needs of Japanese youth are the same as of other youth around the world. This book gives a good general view of the conditions under which our missionaries in Japan must work.

LEO T. CRISMON

A Golden Milestone in Japan. By Edwin B. Dozier. Cloth, 75 cents, paper 50 cents. 184 pages.

Japanese Youth Faces Life. By Dorothy Carver Garrott. Cloth 70 cents, paper 50 cents. 120 pages.

Mrs. Maynard's House. By Foy Johnson Farmer. Broadman Press, Nashville, Tenn. 1940. 127 pages. Paper 40 cents.

Strong Hearts of Japan. By Maude Burke Dozier. 105 pages. Paper 35 cents.

Playmates in Japan. A compilation based on incidents recorded by Maude Burke Dozier and Elizabeth Watkins of Japan. 93 pages. Paper 25 cents. All published by Broadman Press, Nashville, Tenn., for Foreign Mission Board, Richmond, Va., 1940.

Here is the series of graded study books for the 1940-41 emphasis in Southern Baptist Foreign Missionary courses.

Mr. Dozier's work combines interestingly and effectively the story of the first fifty years of Southern Baptists in Japan with description and interpretation. American missionaries and Japanese Baptist leaders appear by name through the pages and their special work and contribution to the growth of a denomination are made known. The religion of the Japanese people, their characteristics and ideals are brought out sufficiently to make the book glow with vital interest throughout, notwithstanding the necessity that the book avoid all possible offense to Japanese pride so especially sensitive at this time. Every adult Southern Baptist ought to read it. However readers will need at some places to take account of the author's restraint.

Because of Mrs. Garrott's relation to him the reviewer will not himself speak of her volume but rather refer the reader to a separate review elsewhere in this issue.

The author of *Mrs. Maynard's House,* Foy Johnson Farmer, was herself a missionary to Japan from 1911 to 1921. Though retired, she maintains her keen interest and current touch with the field, which help to make this a splendid little book for intermediates. The stories told are centered around the missionary home of Mrs. Nathan Maynard in Kokura, and those persons, including the author, who have lived in the house. The book succeeds in its avowed purpose of setting forth the Japanese as real people and presenting the life of the missionary as a happy, attractive, challenging life.

Strong Hearts is by a senior missionary, a woman of high culture and ability and competent in authorship. The life stories of five of our many worthy Japanese Baptist leaders, are set in contexts that give vivid pictures of missionary work and especially of Japanese Baptist work.

Playmates in Japan is a series of delightful and effective stories, perfectly adapted to their use with primaries.

"Helps For Teachers" have been prepared by Miss Nan Weeks for this series. It is a fine set of works for an educational course, for all grades, in Southern Baptists in Japan these fifty years; and will give encouragement and inspiration for going on in larger measure. W. O. Carver

Religion Yesterday and Today. By Henry Sloane Coffin. Cokesbury Press, Nashville. 1940. 183 pages. $1.75.

President Coffin of Union Theological Seminary, New York, is well known for his frank, direct interpretation of religion and theology in a simplicity of speech that almost obscures the depth of his insight and the grasp of his understanding.

In the six addresses to New York University that make up this volume he traces in outline the progress of Christian interpretation in a section of American thought and experi-

ence during the last fifty years, as that thought developed in the interaction between orthodoxy and the growing forms of scientific, social and philosophical interests.

Evolutionary science led many astray until religion reasserted its power and we witness a "present return to dependence on God." Men were caught in the fascinations of the doctrine of "Divine Immanence" and had to learn again the need for God beyond as well as within. Biblical criticism had to do its harm and yield its help. Religious experience took the stage and leaves us richer. The Social Conscience is getting its influence at work. The church has been put on the defensive but it only means a summons to aggressive grappling, intelligently, with its new opportunities. Such is this "good book." W. O. CARVER

Studies in Jewish Preaching. By Israel Bettan. Hebrew Union College Press. Price $2.50.

This is a study of Jewish preaching in the Middle Ages. But there is nothing remote or interested about it to one who is interested in the principles, art, spirit and effects of preaching. In the first chapter the author states his purpose: "In the following chapters we shall endeavor to present as thorough an analysis as we could make of the work and aims of some of the outstanding Jewish preachers of the Middle Ages, as reflected in the sermons they preached. We shall let these representative preachers speak for themselves, so to say, that they may enlighten us with respect to the true state of the sermon in the medieval Jewish pulpit, not by telling us about it, but by simply rehearsing their own parts, and thus produce for us the setting, the atmosphere, the conflicts of that stirring drama, in the original enactment of which they numbered among the chief members of the cast."

Seven outstanding Jewish preachers are included in these studies, preachers whose names mean little to the average Christian preacher, but whose characterizations by the author create immediate interest in them, e. g., "Jacob Anatoli:

A Thirteenth Century Liberal;" "Bahya Ben Asher: A Practical Mystic;" "Azariah Figo: Critic of Life;" "Ephraim Luntshitz: Champion of Change." In the several chapters about these men one finds biographical and historical values, but the central interest is in preaching, its insights and horizons, its technique, its subjects, the contribution of the preacher to the act and spirit of preaching, the adaptation of the sermon to the situation, etc. One finds here a unique and effective method of teaching homiletics, that might well be pursued.

The introductory and concluding chapters add greatly to the interest and value of the book. The one is a study of the early synagogue preaching as the basis of Jewish preaching through the ages. The other brings together in well conceived "lessons" the significance of the studies for preaching today.

J. B. WEATHERSPOON

Forty of the Twentieth, or the First Forty Years of the Twentieth Century. By L. L. Gwaltney, Editor of the Alabama Baptist. Birmingham Printing Co. (order from Baptist Book Store, 517 North Twenty-second Street, Birmingham). 182 pages. Price $1.50.

This is a charming volume, delightfully written, and packed with valuable information, interesting episodes and eternal memories. The author is at his best in such a production, and his best is always superfine.

The book is divided into four "Parts," each part blending into the next, yet each a separate entity and a gem in itself. Part One: "Childhood, Youth and Education," a bit of modest but thrilling autobiography. Part two: "Churches and Ministerial Experiences," auto-biographical, biographical and historical. Part Three: "The Executive Board and Institutions of the State (Ala.) Baptist Convention," a running sketch of the history of Baptist organized life in Alabama. Part Four: "Observations, Reflections and Comments," wider in sweep, but as the main heading suggests, rich observations, comments and reflections, pungently discussed in three sub

heads: Concerning Religion, Concerning Morals, and, Concerning Government.

This gives but slight notion of the rich and rare contents; the book doesn't need describing, it deserves to be read, and it will be, every word of it, once it is started.

F. M. POWELL

Missionary Worship Programs. By Bessie L. Doherty. Friendship Press, New York. 1940. 72 pages. Paper 25 cents.

Bright Sky Tomorrow. By Mary Brewster Hollister. Friendship Press, New York. 1940. 122 pages. Cloth $1.00, paper 50 cents.

Friendship Press continues its output of splendid materials for the missionary education of young people.

The first of the books listed above is a series of ten missionary worship services, complete with hymns, stories, and suggestions for pupil participation. They are adaptable for use with juniors, young people, and even adult groups. The stories are well selected and the programs skilfully unified.

Bright Sky Tomorrow is a historical novelette written for juniors, tracing the fortunes of a Chinese family forced to flee from home to escape the Japanese invasion. Told by a former missionary, who makes vividly real the incidents related, the story is well designed to give knowledge of present conditions in China and to create deep sympathy for and interest in the Chinese people. Read by boys and girls, or used by leaders, it can furnish missionary education at its very best.

H. C. GOERNER

What Germany Forgot. By James T. Shotwell. Macmillan Company, New York. 152 pages. Price $1.50.

A reliable historian turns to an analysis and interpretation of the facts which lie between the Versailles Treaty and the Munich Conference. Hitler and his supporters have sought to justify Germany's course that has led to the present con-

flict on the ground of the iniquities of the Versailles Treaty and the injustices which have been inflicted on the German peoples during the past twenty-five years. Dispassionately, Professor Shotwell, Professor of History in Columbia University, examines Germany's plea and the case which Hitler seeks to make, and then with penetrating clarity reveals "what Germany forgot."

Among other things that Germany forgot was her guilt in precipitating the World War of 1914-18. Germany also forgot the terrific costs of the war to herself and to the other nations involved—costs that plunged Germany into bankruptcy, irrespective of the reparations demands. She also forgot the "false recovery" due largely to borrowed money which the nation never repaid and will never repay. Another thing Germany forgot was the tradition of militarism which Professor Shotwell describes as "a trend of thinking which accepted war as the instrument of the nation's polity, and therefore justified its cost and sacrifices as a normal process of European political evolution." While other nations turned to peace time pursuits, Germany returned to her war time ambitions and activities, spending everything she could lay her hands on for military purposes.

What Germany most effectually forgot was that the Versailles Treaty, with its acknowledged intent to crush the vanquished nation, never was really enforced, and that the scheme of reparations payments was a paper scheme never actually put into effect. The most illuminating chapter is the one with which the discussion closes, "Tracing the Consequences." Actually the war did not cease in 1918. It continued as economic warfare, gradually approaching the inevitable outburst of hostilities because of the deep determination of Germany's leaders and the great majority of her misled peoples to wrest eventual victory from the temporary defeat which they suffered when the armistice was signed.

The charge might be made that the historian has turned propagandist in the interest of Great Britain and against the Nazis, but so fair is the writer in his dealing with the facts

that such a charge can scarcely be sustained. It would be difficult to find a discussion within the limits of 150 pages that throws so much light upon the present European situation as this excellent volume. G. S. Dobbins

Under Five Flags. By Lera B. Friedemann. Zondervan Publishing House. 187 pages. $2.00.

This story of the missionary labors of Rev. and Mrs. Eugen Kurt Friedemann in Central Europe is glowingly related by Mrs. Friedmann, who survives her husband. The title alludes to the fact that Eugen Friedemann was born in Germany, served in the U. S. Army, then under the Christian flag served as a missionary first in Latvia, then in Czechoslovakia. The military theme runs throughout the book.

The Friedemanns were Baptists who studied at Moody Bible Institute and were sent out in 1926 by the Russian Missionary Society. Their faithful labors ended in 1935 when Eugen was killed in an accident in Czechoslovakia.

The author displays real gifts in telling her story. The reader is led to share her feeling of the romance and adventure of missionary service in Europe, and incidentally learns not a little about Latvia and Czechoslovakia. The book has devotional value also, since it records the fortunes of a couple who lived by faith and saw frequent answers to their prayers.

H. C. Goerner

III. THEOLOGICAL AND BIBLICAL

The Glory of the Manger. By Samuel Marinus Zwemer.

The Holy Spirit. By Wick Broomall.

The Riches of His Grace. By John Schmidt.

Sinners Yet Saints. By W. H. Rogers.

Know The Truth. By J. Almond Cottam.

Nature's Revelation of God and the Biblical Supplement. By Evangelist Thomas H. Nelson.

The Word of the Cross. By Brother Obadiah.

Here are seven of the thirteen volumes that the American Tract Society is publishing this year in completion of its recently held contest in which $1,000 was offered for the best manuscript. The purpose of the offer was to call forth "scholarly, up-to-date, popular treatises on the essential evangelical doctrines" that would prove worthy of publication. Each volume is priced at $1.50, and the average length is about 225 pages.

The Glory of The Manger was awarded the first prize and for that reason will attract interest. For nearly a quarter of a century the author served as a missionary in Arabia and Egypt. He has also held the Chair of History of Religion and Christian Missions at Princeton Theological Seminary. He regards this as a companion volume to The Glory of The Cross, which he published some ten years ago. He seems to have planned to sacrifice scholarly inquiry in the interest of a popular devotional appeal, and yet he stresses the supremacy of the Christian religion over all others. There are places in which he spreads his thought a bit too thin for me, such as devoting a chapter to listing ninety-nine names given to Jesus in the Bible to match the ninety-nine names of Allah recorded in the Koran. But there are compensating features. With a generous sprinkling of poetry and references to religious symbols suggestive of the glory of the incarnation, along with frequent Scripture citations, Dr. Zwemer seeks to lead the

Christian to greater reverence for Jesus Christ as God clothed in human form.

The Holy Spirit, by Prof. Broomall is a good devotional guide for an uncritical study of the teachings of the Bible on the subject. As far as he goes with his exposition the author is sane, clear and constructive. The judges in the contest awarded his manuscript the third prize.

The Riches of His Grace is in some respects the choice of the present group of manuscripts. The author took his task seriously and made some careful investigation. He was influenced in his viewpoint by the Barthian position, but he has evidently done his own thinking. He is the only one of these writers who went to the pains of documenting his work. Indeed he has given us a very stimulating and helpful treatise on the central theme in Christian theology.

Sinners Yet Saints is a study in the Christian life. The temptations, sins, problems, joys, assurances, sufferings, and victories of the followers of Christ are worked into a frame around which many Scripture passages are presented. The chief value of this volume is in the wealth of Bible verses quoted. Very little exposition is attempted.

Know The Truth is a popular study of the general doctrines of the Christian faith. It is not always accurate in setting forth Scripture teachings, but the author stimulates in the reader a desire to study more carefully the central teachings of the Bible.

Nature's Revelation of God and The Bible Supplement might have been made a very helpful little volume. The author has brought together some very interesting and suggestive data gathered from the general field of science, but the effectiveness of his use of the material is seriously weakened by his pugnacious attitude toward scientists, his reliance upon a mechanical view of inpiration, his complete lack of documentation, and his poor English structure and spelling. And he uses numbers in interpreting Scripture teachings! Nevertheless there is some good material in the volume.

The Word of The Cross was written by a layman who prefers to write anonymously. It is a meditation on the meaning of the cross of Christ in Christian experience. He repeatedly appeals to preachers to "preach Christ crucified," and he lays heavily upon the reader the responsibility of the Christian to translate into daily conduct those principles that are operative through Christ's atonement for the salvation of men. He shows clear and deep insight into the problem. It is a good thing for preachers to read what the laymen have to say about the pattern of Christian living and thinking.

H. W. TRIBBLE

The Seer's House. By Robert Nelson Spencer. Charles Scribner's Sons, New York. 150 pages. $1.50 net.

These interpretations and meditations are gripping. Bishop Spencer urges us to put our faith in the goodness of God, the beauty of peace and the promise of eternity. He speaks to us in a language that means something. The author's words are these: "I have tried in these pages to find some lost things; things lost through familiarity's careless contempt, or in the feverish ways of our time. Through my bit of smoked glass I have looked at the burning noons of the Bible, and have peered into that meridian darkness that clouded its most significant hour."

KYLE M. YATES

The Psalms. By W. O. E. Oesterley. The Macmillan Company, New York. 599 pages. Two volumes. $8.00 per set.

Old Testament scholars have been looking forward to the coming of this great commentary. In many ways it measures up to advance anticipations. It is clear, readable, simple in treatment, and useful for the Bible student. The introductory and exegetical notes are very well done. Textual emendation is resorted to occasionally but as a rule the authors hold to the text. The translations are good but one could wish a

more colorful and vigorous treatment. Some of the translations done by Professor Theodore Robinson are especially good.

More than a hundred pages in the first volume are given over to a careful introduction to the literature of the Psalter. It will be found helpful for the thoughtful student.

KYLE M. YATES

The Major Messages of the Minor Prophets. By J. W. Storer, Broadman Press, Nashville. 188 pages. $1.00.

This volume contains a series of refreshing, popular studies in the Minor Prophets. The author, now pastor of the First Baptist Church of Tulsa, Oklahoma, and president of the Oklahoma Baptist General Convention, has written down in attractive form twelve sermons which he delivered in his pulpit on successive Sunday nights. In these sermons one finds a splendid combination of good exposition, pertinent illustration, and strong, practical preaching. The language, always of a high type, is, in places, quite beautiful. The style is simple, direct, and forceful. The book abounds in striking sentences.

The titles of the various messages are intriguing, for exemple, "Hosea: O Love That Will Not Let Me Go"; "Joel: A New Day And A New Deal"; "Amos: History Does Repeat Itself;" "Obadiah: Victory Over Entrenched Evil"; "Jonah: The Love Of God Is Broader Than the Measure Of Man's Mind"; "Nahum: The Place And Necessity For Moral Indignation"; "Malachi: God's Concern For A People Unconcerned." All of the sermons are good. The reviewer especially liked those on Amos, Nahum, Obadiah, Micah, Joel, and Jonah.

In view of the fact that the Minor Prophets are so generally neglected, in view of the fact that there is now a quickened interest in Prophecy, and in view of the fact that the Prophets have such appropriate and pungent messages for us in this time of confusion and change, it appears that a series of ex-

pository studies in the Minor Prophets, accompanied by an accurate and fearless diagnosis of and prescription for the ills of our day, is not only needed, but would also be welcomed by the congregations in our churches. J. Leo Green

Forgiveness. By Paul Lehmann. Harper Brothers. 1940. 243 pages. $2.00.

The author contends that forgiveness is the decisive issue in Protestant thought, while Reinhold Niebuhr says in the Foreword that it is the central issue of Christian theology. The reader is likely to agree with both, on the basis of a broad interpretation that includes justification, reconciliation, and atonement. This volume is primarily a historical survey of the development of the doctrine in Protestant thought from the rationalistic faith of the Enlightenment to the revival of the theology of the Reformers in Karl Barth and Emil Brunner. The chief point of distinction, the author points out, between Reformation thought and Roman Catholicism lies just at this point. The Reformers regarded forgiveness as an unheard-of miracle of divine grace, while the Roman Catholic interpreters made it considerably less than that. But the stream of doctrine that flowed from the Reformation has not always been clear. Immanuel Kant broke the ground for the development of a clearer view, but through his neglect of the relation between reason and revelation he failed to arrive at an adequate statement. Schleiermacher, in defining religion as a feeling of dependence upon God, went a step further; while Hegel wrestled with the problem of reason in religion as Kant had modified it.

It was Ritschl, however, who labored most vigorously and fruitfully with the problem until Karl Barth's arrival on the scene. And Dr. Lehmann devotes the larger part of his treatise to a comparative anaylsis of the views of these two University of Bonn lecturers. It is generally known that Barth studied under Wilhelm Herrmann and has spoken of him as his "unforgettable teacher." Thus he started out in

the Ritschlian lineage, which remains a broad stream of Christian thought with many worthy thinkers among its proponents, but broke away sharply and cleanly when he discovered what he regards as the true view of Bible teaching in the basal conceptions of the Reformers. After giving a very clear summary of Ritschl's view and indicating its fundamental weaknesses, Dr. Lehmann goes rather fully into Barth's thought showing that forgiveness is at its center. The value of the treatment lies not only in the author's clear understanding and statement of Barth's position as based upon his books, but also in his familiarity with the pamphlets and articles that have not been rendered in English. But he does not feel that Barth has found the final position. Quite pointedly and cogently he indicates some serious weaknesses in the view of the Swiss theologian.

As a historical survey and as an analytical statement of the problem involved in giving an adequate expression of the doctrine of forgiveness, this volume has real value. It merits serious study. Ministers and Christian students generally should make it their own. The author has cleared the ground for a positive and constructive treatise. Perhaps he will give that to us later. H. W. Tribble

IV. MISCELLANEOUS

A Man Who Found a Country. By Dr. A. Nakashian. Thomas Y. Crowell Company, New York. 1940. 279 pages. $2.75.

Let the publisher introduce book and author:

"This is a kind of book that can never be written again. It is the story of an Armenian who lived through the last days of the tottering Ottoman Empire.

"Avedis Nakashian was born in the Turkish town of Aintab, fifty miles from the Mediterranean. Just when he was born he does not know, for in that part of the world birth certificates were unheard of and one's existence was the only proof of one's birth. His father was a carpenter and sometimes earned as much as fifty cents a day.

"The boy wanted to become a doctor, and well he might. The ordinary Turkish doctor, or *Hakim,* as he was called, deserved competition. Sometimes he was a layman who had decided to go into the "doctoring business" and wandered from town to town removing cataracts. (Since he was absolutely without training, his patients usually went blind.) Sometimes he was a barber, who had bought a dozen bottles of powders and prescribed glibly for all complaints from trachoma to childbirth.

"Dr. Nakashian's experiences in a country bowed down with superstition and ignorance are almost unbelievable. He treated rich merchants, beggars, robber barons and Kurdish chieftains. He was imprisoned by the Turks; he was a surgeon in a Turkish army; he saw the Armenian people persecuted and massacred; he himself was driven from pillar to post by the mandates of the Sultan. His story reads like an Oriental phantasy.

"At last he reached America and thanked God for bringing him here."

Then let the reviewer say that the introduction is fitting. The book is full of interest in just the ways described, always

conditioned by the need for understanding that the good Doctor has a yen for the dramatic and the humorous, and that he is not hindered overmuch by the demands of consistency and factual detail.

For entertainment and much information that will stay with the reader in mental pictures it is splendid. The publisher has given us paper and type that entice and enable such rapid reading as to require but a couple of hours to get the entertaining experience. W. O. CARVER

Proximities of Calvary. By Robert G. Lee. Zondervan. Price $1.00.

From the ready pen of the gifted pastor of Bellevue Baptist Church, Memphis, comes this new series of sermons on the last week of our Lord's life before Calvary. Of all the preachers among us none combines so richly a deep evangelical passion, imaginative approach, and facility of expression as Dr. Lee. He can say the same thing in more ways and see a truth or a situation in more figures than most men who have ever written. Note for example this picture of the dying thief: "This dying thief, looked upon by the crucifiers as merely dying vermin, looked upon as despicable dust which no man values, the ruined pivots and pulleys of rending physical mechanism falling apart, maybe in his mind a far-off vision of the Lake of Galilee and quiet hills and a home of peace whose threshold he shall cross no more, desires to fall asleep on some kind bosom. So, gazing upon the face of Christ, through the thickening gloom, he calls unto him somewhat as a wounded animal caught in the jaws of a steel trap wailingly appeals for help." Such a wealth of the picturesque adds adornment and a measure of forcefulness, but the real power in these sermons is in the flaming truth that lies at the center and the inescapable sense of the preacher's desire that men shall see and believe with him. What the preacher does with language to accomplish the end must befit his own nature. For one to stretch and strain to imitate the method

of another who moves easily or even with restraint is to be unnatural and ineffective where that other speaks with great power. Dr. Lee moves with ease and preaches with remarkable power. Many will be warmed and helped by these sermons.

J. B. WEATHERSPOON

Pay-Day—Some-Day. By C. B. Hedstrom. Zondervan. Price $1.00.

It is a pleasure to call attention to a book like this, coming as it does out of the heart and life of a business man who is trying to hold up the torch of practical Christianity. The author is chairman of the Christian Business Men's Committee, with headquarters at Chicago. Largely a book of testimonies and illustrations, rather than theology, it bears a good witness to personal devotion to Christ.

J. B. WEATHERSPOON

Move On, Youth! By T. Otto Nall. Friendship Press, New York. Price $1.00 in cloth; 60 cents in paper.

"Move on!" "Move along, you!" These words the author heard again and again as he rode across the country in a bus, "pausing under a tree at a corner of a field, sitting alongside a desk in a modern office, stopping at camps besides the road," talking with young people about their difficulties, their plans, their hopes, their aspirations, their defeats, their successes. Mr. Nall tells of boys in C. C. C. camps, of negro girls going from the South to Harlem in New York City, of refugees from the war-stricken countries of Europe, of share-croppers in the deep South, of workers on W. P. A. projects, of migrants in lumber camps, canneries, Hollywood studios. He tells of "bitterness in the sugar beets," of disappointments in the great city centers, of hardships in the wheat fields, of struggles for existence "on the road." Two things brighten the picture—the indomitable spirit of youth, and the reality of religion in youth's struggle to get ahead in the face of almost insuperable

obstacles. The stories are too realistic to have been invented, and no doubt can be matched by almost any observant pastor who has been watching this struggle of young people against present-day odds. A series of sermons on the problems of youth might well grow out of these narratives. A young people's group would do well to take these stories as the basis of a series of discussions. Teachers and leaders of young people will find fresh insight into the problems of modern youth, and will gain fresh encouragement concerning the power of religion to help the boys and girls of today become the right sort of men and women of tomorrow.

G. S. Dobbins

One Man Against the North. By David Irwin and Franklin M. Reck. The Thomas Y. Crowell Company, New York. 244 pages. $2.00 net.

This is a fascinating story of a strange journey into the frozen northern regions. David Irwin, with poor equipment, a feeble body but with a stout heart, goes into the Eskimo land for a long sojourn among the natives. His knowledge of the customs, practices and language of these northern people is almost past belief. For boys who love the wild outdoors this story can be recommended without hesitation.

Kyle M. Yates

Militant Christianity. By R. C. Campbell.
Securely Guarded. By W. W. Weeks.
America Needs God. By John Caylor.
Grace Abounding. By J. E. Skinner.
Simple Salvation. By Llew C. Northern.
The Broadman Press. Price $1.00 per copy.

The output of sermonic literature by the Broadman Press has come so fast that one cannot read all the sermons. About each of the five volumes listed above one could write separately and with appreciation. Four of them are by gifted

pastors in the South, representing the work of men who, while they lead in large and expanding church organizations, find time to write out their sermons and give them to a wide circle of readers. A sampling of these volumes leaves a sense of encouragement concerning the trends in Southern Baptist preaching. Let the pastors write! And the Sunday School Board is doing a greater service than it knows in offering the facilities of the Broadman Press.

The fifth volume, that by Dr. W. W. Weeks, is mentioned separately because it comes from the pen of one who has gone to his eternal reward. Dr. Weeks was one of our most gifted preachers and during his life enriched the preaching of the South in his pulpit and through his published sermons. His daughter, Miss Nan Weeks, has the thanks of many readers, for collecting and publishing this additional volume.

J. B. WEATHERSPOON

Across the Fruited Plain. By Florence C. Means. Friendship Press. Price $1.00.

This is a story written for children concerning a migrant family. It is drawn from the experience of the laborers who move from place to place seeking work, by one who knows the conditions that are met and looks for a better day.

J. B. WEATHERSPOON

Young People and the Church. By Jacob Avery Long. Published by Jacob A. Long, 608 Witherspoon Building, Philadelphia, Pa., 150 pages.

This is a doctor's thesis and represents a study of the attitudes of 726 Pittsburg Presbyterian young people toward the church and its program. Survey and questionnaire techniques were utilized with which to secure data concerning attitudes and changes of attitude on the part of the young people represented; factors that influenced these young people's attitudes toward the church contributions made by the

church to the young people as indicated by them; adverse criticism of the church; suggestions for an improved young people's church program. Having gathered and analyzed the materials, the author then arrives at certain conclusions and proposes certain recommendations. Leaders of young people's societies and teachers of young people's classes together with all pastors who are interested in the problem of enlisting the young people in the work of the church, will find this thesis illuminating and stimulating. G. S. Dobbins

Live and Kicking Ned. By John Masefield. The Macmillan Company, New York. 244 pages. $2.50 net.

This interesting story by England's Poet Laureate will make many friends for its author. The hero of "Dead Ned" comes back after his thrilling adventures to fascinate us in this new novel. It is a wild tale of danger, daring and thrilling escapes. After a career of dangerous living in Africa he returns to England as an honered envoy only to find that he is in danger of hanging because of the old sentence which still stands against him. The story leads us on through thrilling happenings to a final place of peace and good fortune.

Kyle M. Yates

A Bible Revival. By W. W. Hamilton. Broadman Press, Nashville, Tenn. 178 pages. Price $1.00.

The beloved President of the Baptist Bible Institute is known throughout the South and the nation for his winsomeness as a revival preacher. In the course of his long ministry he has preached in hundreds of special evangelistic meetings, and his preaching has been honored of God in the winning of thousands of souls to Christ. This book is not a treatise on the revival, but a series of messages "delivered in revival meetings conducted in many city and country churches from the Atlantic to the Pacific". The author in his foreword

speaks of having preached one of the sermons "at least 226 times." The reviewer's guess is that it is the sermon entitled "Preparing for the Revival." All twelve of the messages are rich in personal experience, happy illustrations, convincing arguments concerning the need of men for Christ, and Christ's adequacy for men's needs. Preachers will find their own hearts stirred by these simple, soulful sermons that exalt Christ and present him as the Saviour of sinners.

G. S. Dobbins

Daniel Boone. By John Bakeless. The William Morrow Company, New York. 480 pages. $3.50 net.

It is always an event when John Bakeless releases a book. This treatment of the documentary evidence in the career of Daniel Boone is phenomenal. Much unpublished material is spread out before us in a fascinating story that is as exciting as it is well written. In some way Bakeless has recaptured a vibrantly alive story and we follow breathlessly as he causes Daniel Boone to move across the wilderness in search of elbow room and new adventure. Henry Commager says of it: "Some of the chapters are as thrilling as a Beadle Dime Novel, some of the anecdotes as improbable as Mike Finn stories—all vouched for by sober documents. An authoritative biography of one of the most romantic figures of our history, and a contribution to the story of the settlement of the first trans-Appalachian West."

Kyle M. Yates

In Four Weeks Fifteen Years Younger! The New Rejuvenation. By Russell Henderson. Opportunity Book Publishers (order from Books of Merit, Inc., New York). 1939. 72 pages. Price $1.00.

A very remarkable "Health Book," based on scientific facts and corroborated by personal experiences from widely separated sources. There are fourteen chapters, in addition to a suggestive Introduction and a summary Conclusion, which deal sanely with practically all human, bodily and mental

functions, as well as with the frailties, weaknesses and diseases that largely we bring upon ourselves. Much of the advice is so simple and so easy to follow that we wonder why we had never thought of it before. There is a wise absence of detail, but a clear presentation of broad, fundamental principles that add greatly to the worth and availability of the book. There is practically nothing of the "faddist" in the suggested exercises, diets and regimens. One believes that the easy following of the simple teachings of this little volume will not only add years to life, but add joy to the full living of those years.

F. M. Powell

Books Received

From Cana to Calvary. By Harry Rimmer.

Seven New Testament Converts. By W. B. Riley. Eerdmans. Price $1.00 per copy.

Palaces of Gold. By Clark J. Forcey.

That the World May Believe. By Jesse L. Yelvington.

What Must I do to Be Saved? By John R. Rice.

Blood, Bread and Fire. By Vance Havner. Published by Zondervan. Price $1.00 per copy.

J. B. WEATHERSPOON

Snowden's Sunday School Lessons, 1941. Practical Expositions of the International Sunday School Lessons. By Earl L. Douglass, D.D. The Macmillan Co., 1940. 370 pages. Much new material. Hints to Teachers. Helps for Personal Problems. Vivid Practical Illustrations. Clear, Positive Treatment, etc. Cloth. Price $1.50.

Doran's Minister's Manual. 1941 Edition. The sixteenth annual volume. Compiled and edited by the Rev. G. B. F. Hallock, D.D. Sermon Outlines—Prayers—Poems—Hymns—Texts and Subjects—Illustrations—Sermons For Children—Prayer Meeting Topics—Lenten Suggestions—Special Services—and other Homiletical aids for every occasion, etc. The general plan of the other annuals is followed with constant improvements, additions and fresh suggestions. Harper and Brothers. 497 pages. Price $2.00.

Southern Baptist Handbook, 1940. Nineteenth consecutive annual edition. By Dr. E. P. Alldredge. Featuring a survey of Baptist Training Union work in Southern Baptist Churches, without sacrificing any of the well known factors or facts of the other editions. All the main features of Southern Baptist work are carefully and thrillingly dealt with, making this the best Handbook yet, which is saying volumes. Baptist Sunday School Board, 1940. 478 pages. Price $1.00.

These three well known annual volumes were received too late for the extended review in this quarterly that each deserves. But since each is the classic in its field, and since each is already a

national tradition, it is necessary only to tell our constituency that they are available for 1941.

The Salvation Army Year Book, 1939. Salvationist Publishing and Supplies, Ltd. Judd St., Kings Cross, London, W. C. 1. 178 pages. International Headquarters, 101 Queen Victoria St., London E. C. 4.

This is the thirty-fourth annual issue, and is a thesaurus of information and inspiration. Every sort of work done by the "Army" in the various countries of the world is set forth here. Statistics play a large part in the make up, but there are much history and narration. The price is not given, but it could hardly be excessive. This book is a mine of facts and figures about the Salvation Army.

Arctic Gateway. By Florence Hayes. Friendship Press (Removed from 150 to 156 Fifth Ave.). 132 pages. Price, Cloth $1.00. Paper 50 cents.

This is the best as well as the most up-to-date account of the comparatively little known "Alaska and Alaskans." In this brief book History and Missions blend in thrilling, fresh and compelling first hand challenge to Christian North America.

F. M. POWELL

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